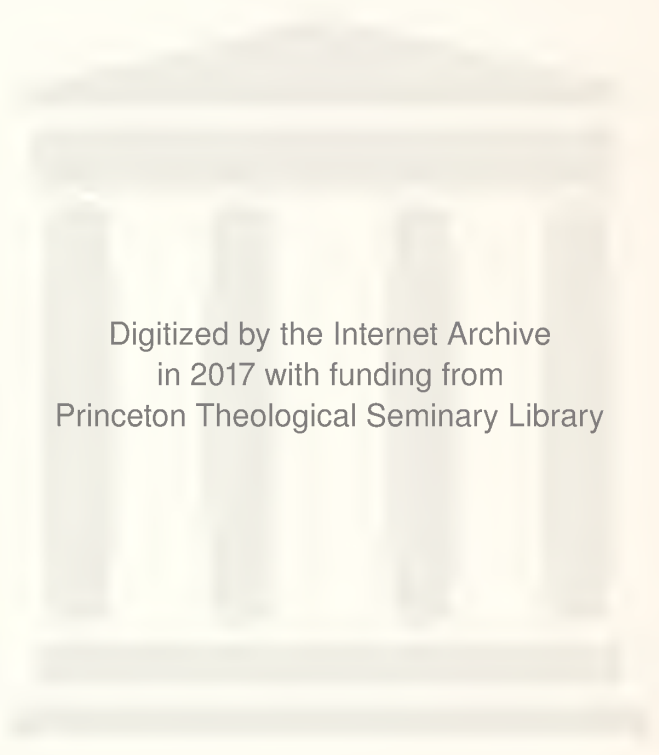




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CHINESE REPOSITORY.

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ART. I. *Christian missions in China; edict published in 1836; extracts from the Penal Code; with remarks, respecting the disposition and policy of this government towards Christianity, by the late Dr. Morrison.*

INQUIRIES have been made, and very frequently within the last few months, respecting the prospects of Christianity in this country. In former volumes we have stated what seemed to be the principal difficulties and encouragements in extending the gospel among the Chinese, within the limits of their empire. The object of this article is to lay before our readers a few facts and statements, which may aid them in forming correct opinions on this subject. The Romish missionaries have often attracted the notice of government; but until recently it was doubted, by some, whether Protestant missions would be viewed in the same light. Several voyages were made along the coast of China, and many books circulated among those who were eager to receive them. These voyages, especially that of the Huron and the expedition up the river Min, aroused the attention of the local authorities, who sent representations of those proceedings to Peking and likewise to officers of government in Canton. The emperor immediately sent down an edict, commanding the governor to investigate the subject secretly and rigidly, and also to ascertain who were the intruders on the coast, and the traitorous natives in Canton who had supplied them with books. Already three or four individuals, who had professed their belief in Jesus, had been proscribed and had fled from the country for safety; another one, who, we believe, made no pretensions to Christianity, suspected of having been connected with foreigners, was seized by the Chinese authorities in Macao, and, after examination, was sent to the governor in Canton: here for several months he was confined in prison, and was then sent into banishment, but where and for what length of time we do not know.

In the month of May, last year, Altsingah and Wang Tsinglëen (the first the financial, and the second the judicial, commissioner, of the province) jointly published an edict, a translation of which appeared in the Canton Register of June 14th, 1836. Their excellencies first alluded to the existing laws on the subject, and to certain foreigners who in times past have clandestinely entered the country, and who, having been apprehended, were tried, and either strangled or expelled; they then spoke of the ships that had a few months before suddenly appeared in the waters of the provinces bordering upon the coast, distributing books "to persuade men to believe in the Lord Jesus;" and, after stating that half a year would be allowed any book-sellers or others, who had received such publications, to deliver them up to the magistrates, thereby saving themselves from punishment for past crimes, they concluded their edict by warning the people to reject 'corrupt doctrines' and to follow the ways of the ancient kings.—We intended to introduce here a translation of the edict, but the copy of it which we obtained has been either mislaid or destroyed. On second reference to the Register, we perceive, that the translation there given is of an edict from Lew, the chief magistrate of Nanhae, and was published on the 21st of May 1836: however, it seems to embody nearly the whole of that which was put forth by the two commissioners, to whom he is subordinate.

Since the appearance of that edict, but little, so far as we know, has been attempted in the distribution of books. Sometime last winter an excursion was undertaken to Hainan from Macao. A small native vessel was engaged for the voyage, a few books put on board, and the gentleman embarked. But, having proceeded down the coast sixty or eighty miles, the vessel was pursued, first by pirates, then by governmental cruisers; and finally the men themselves became mutinous, the books were thrown overboard, and the voyager, by the assistance of a friendly party in a boat, fortunately succeeded in reaching the place of his departure.

The following remarks, 'respecting the disposition and policy of this government towards Christianity,' were prepared by Dr. Morrison, a short time before his death, for a second edition of Milne's *Retrospect of the Chinese mission*; but the publication of that work having been abandoned, we introduce them here.

"The laws of China are an edifice, the foundation of which was laid by Le Kwei, full two thousand years ago. Successive dynasties have been building thereon ever since,—adding, altering, pulling down, and building up, as time and circumstances seemed to require. When sir George T. Staunton, in 1810, published his elegant translation of "the fundamental laws" of China, Christianity was not noticed in the Penal Code. But it has since been introduced, and in the very place where sir George thought it might have been looked for: see his note to section 162d, which is headed, "Magicians, leaders of sects, and teachers of false doctrines:" the Chinese heading is—*kin che sze woo, seay shuh*, "wizards, witches, and all superstitious practices, prohibited." The translation of the Penal Code contains

only four leaves under the division called "ritual laws;" and it is only here that the Chinese code has any direct reference to religion. Sir George, therefore, fairly enough expected something here, if any where, concerning Christianity; but he looked in vain, for nothing of the kind was then in the original. However, clauses were preparing in the 19th year of the late Keäking, about 1814, and, having been modified in 1821, were printed by his successor, the emperor Taoukwang, in 1826.

"I confess I was a little astonished to find Christianity classed with witches, wizards, and superstitious practices: but the rulers of the earth generally give hard names to religious systems of which they or their advisers disapprove: and some, indeed many, think that the classification does not do much injustice to what are merely the commandments of men. It is deeply to be regretted, that Christianity, as it appears in the New Testament, unencumbered by human additions, had not at first been presented to the eastern world. Even then, however, hostility might have been expected; for the fundamental laws of China are, in some things, incompatible with Christianity. In the first place *they require idolatry*. The 157th section, on the subject of court-sacrifices, makes not only the visible heaven and the earth, with the gods of the land and of the grain, but also the sun, moon, and stars, objects of worship. In a note to the 158th sec., on the crime of injuring or destroying altars, first, there are four great altars mentioned, which are dedicated to heaven, to earth, &c.; and then twenty-four others, which are dedicated to the sun, the moon, the constellations, the polar star, to the gods of the great mountains, the seas, and great rivers, the hills and little streams, &c., &c.; the original runs thus, *choo shin, urh-sheih-sze tan, keae shin sze yay*, 'for all these gods, there are twenty-four altars, on all of which sacrifices must be afforded.' Heifers, cows, sheep, and pigs are the victims; and the officers of government are the officiating priests. These acts of idolatry are performed at court, the seat of the supreme government, by the emperor and his ministers. In the country, throughout all the provinces, the governors, lieut.-governors, commissioners of justice, with all their compeers and subordinates, are required to sacrifice—to the *shin*, "the gods celestial" or gods of heaven; to the *ke*, "gods terrestrial;" also to the *shan, chuen, fung, yun, luy, yu, täng shin*, "gods of the hills, rivers, winds, clouds, thunder, rain, &c." And further, they are required to sacrifice to the manes of deceased holy emperors, illustrious princes, faithful statesmen, scholars, and to the tablet of Confucius. Therefore, while the present laws remain in force, no Christian gentleman can ever engage in the service of this government. The religion of state is incompatible with Christian duty.

"Further; if *teën*, "heaven," means the Supreme Being, as some argue—erroneously in my judgment,—then by the 161st section of the Penal Code, private individuals are interdicted the worship of the true God. The *teën* is that which imperial and royal personages only may worship; it is a presumption, an assumption of rank not

belonging to them, to worship "heaven;" their offerings would be an indignity. The common people, especially women and those who have committed crimes, must not approach the *teën*. How different, how human, is all this, when compared with the declarations of divine revelation like the following: Jehovah heareth the groans of the prisoner; come unto me all ye that labor and are heavy laden, and I will give you rest.

"Another antichristian evil is, that the laws of China, unhappily, fully recognize the right of *domestic slavery*; and the children of slaves are the property of their masters. Slaves are punishable in a greater degree than free persons—the crime being the same: and violence against them, even murder, especially if committed by their masters, is punished in a less degree, than when the same act is done against one who is free. The same is the case with wives and concubines. The latter are little better, in the eyes of the law, than slaves.* These circumstances, and the extreme authority of parents sanctioned by laws, make the spirit of the Chinese code hostile to the introduction of Christianity, even if the code passed it over in silence, which we shall presently see is not now the case.

"Under the section to which the law against Christianity is annexed, every sort of folly, knavery, superstition, and crime, is mentioned or alluded to. The folly of alchemy, and the iniquity of Sodom, are both exemplified in most extraordinary cases. During the reign of Keäk'ing (sa yfifty years ago), a priest of the Taou sect persuaded a whole family of thirteen persons, that if they would retire with him to a certain hill on the borders of a great lake, he would so extenuate their bodies that they should ascend to heaven in broad day. They went with him, and all perished of hunger. The priest confessed what he had done, and was cut to pieces by government, as the murderer of a whole family. The other case, which is recorded under this section, and which occurred during the same reign, was that of a stripling, who, dressing as a woman, and learning to sew, &c., was twice married to men. The fact was at length brought to the knowledge of the emperor, who ordered him to be put to death. However, strange as it may seem, the commentary on the laws avows, that superstitious and foolish rites of the people are not interdicted on their own account, but because of their tendency to influence the minds of the multitude and occasion insurrection and rebellion. This govern-

* The *tse* and *tsee* (wife and concubine) are not well translated by the phrase "principal and inferior wife." If they were all wives, then the word *tse* might be applied to all. But it is not so: the *tsee* are servants, or hand-maids, not possessing the respectability and comfort of the *wife*, or mother of the family. It is their *true* condition of which I speak; for their degradation, in point of law, however, high in favor with their masters, renders their condition *servile* in the extreme. Since they are not wives, they are not allowed by law to use the word *husband*, but instead of it they must say *master* of the house. I know this usage has antiquity to plead in its favor, even the wisdom of our ancestors. Yes! the folly of patriarchs, and the wisdom of druids and of savages. Further; he who has a wife, and marries another wife (*tse*), is, for bigamy, punished with ninety blows, which is next to death. See section ciii.

ment does not care of what religion a man is, as an individual, or whether he be of any religion or not. The giving of names and congregating the people are particularly offensive in the eyes of the government."

Thus far wrote Dr. Morrison. 'The law against Christianity, to which he alludes, forms the 6th supplementary clause of the 162d section of the Penal Code. Before introducing the translation of that clause, we will give a translation of the section to which it is annexed. The reader will perceive that our translation (made by the son of Dr. Morrison) is more close and literal than the version of sir G. T. Staunton; it has been prepared with special care, in order to present the subject as fully and impartially as possible before the public—a subject in which every Christian philanthropist cannot but feel a very deep interest.

SECTION CLXII.

Witchcraft and all superstitious practices prohibited.

ALL sorcerers and witches, all who raise evil spirits, all writers of spells, and charmers of water; all who invoke the phoenix and holy spirits; all who take to themselves names which imply these practices; with all persons pertaining to the associations absurdly named Melih Budha, Pelien, Shayming, or by whatever name designated; all without exception whose practices and doctrines are erroneous and heterodox, who have in their possession concealed paintings and images of worship (different from those in common use), who assemble multitudes to burn incense, who meet together by night and separate when day arrives, or who by any pretense of cultivating virtue inflame and mislead the people—shall, if principals, be condemned to be strangled, after remaining in prison the usual period, and their accessories shall severally receive 100 blows, and be banished for life to the distance of 3000 *le*.

If any of the people, whether soldiers or citizens, dress and ornament their idols, and tumultuously carry them in procession, with the accompaniments of gongs and drums, the leaders or instigators of such meetings shall be punished with 100 blows. If the heads of a village or ward, being privy to such unlawful proceedings, do not give information to government, they shall severally be punished with 40 blows. However, this law shall not be construed to extend to the customary and befitting popular meetings, for invoking, in spring, the aid of the terrestrial spirits, and in autumn for returning them thanks.

Dr. Morrison's version of the "substance of the new law," which forms the 6th clause, under the preceding section in the original, is as follows.

People of the western ocean (Seyang jin, in Peking understood of Europeans, in Canton of Portuguese) should they propagate in the country, the religion of heaven's Lord (Teën Choo keaou, as the Romanists have designated Christianity), or clandestinely print books, or collect congregations to be preached to (keäng hwuy, 'talking assemblies'), and thereby deceive many people; or should any Tartars or Chinese, in their turn, propagate the doctrines, and clandestinely give names [as in baptism], inflaming and misleading many—if proved, by authentic testimony, the head or leader shall be sentenced to immediate death by strangulation;* he who propagates the religion,

* Strangulation, in Chinese *keaou*, 'the silken-twist.' In similarly delicate phraseology, the rough European word beheading, or decollation, is called *tsum*, 'the charriot-cut.'

inflaming and deceiving the people, if the number be not large, and no names be given, shall be sentenced to strangulation after a period of imprisonment.* Those who are merely hearers and followers of the religion, if they will not repent and recant, shall be transported to the Mohammedan cities (in Türk-estan) and given to be slaves of the begs, and other powerful Mohammedans, who are able to coerce them. Moreover, Tartars shall have their names erased from the register.

In case of a wide diffusion of superstitious speeches, which may have very important consequences; or in case of the people being deceived by spells and charms, or of wives and daughters being seduced and defiled; or in case of the mad practice of picking out the eye-balls of dying persons being had recourse to;† let the crime be deliberated on at the time of occurrence, and be punished according to its enormity.

If those who have received the religion repent and voluntarily give themselves up to government, and openly recant and come out of the sect, they may all be forgiven and may go unpunished. But if, after they have been seized and brought before government, they still obstinately adhere to the delusion, and will not be awakened, then the law must take its course.

Moreover, Europeans (Seyang jin) are strictly interdicted from buying land or having property in the country. All civil and military officers who may fail to detect Europeans clandestinely residing within their jurisdiction, and propagating their religion, thereby deceiving the multitude, shall be delivered over to the supreme Board, and be subjected to a court of inquiry.

This clause was revised and extended in the first year of Taoukwang (A. D. 1821).

Here, for the present, we must leave the subject. Our readers will severally form their own conclusions. The time may be near, when the revealed truth of God, in its perfect purity and glory, shall be published through all the length and breadth of this empire. Present prospects, however, are dark. The whole land is full of idols; strong delusions bind the people to their superstitious rites; and "the rulers take counsel together against the Lord, and against his Anointed." Nevertheless, the promises of Jehovah are sure; the Savior is omnipotent; and eventually he will draw all nations unto himself. Many primitive Christians, not fearing the wrath of kings and magistrates, went everywhere boldly preaching the gospel of Christ; and for a testimony of the word of God died as martyrs. The same commands, under which they acted, are in force now; and who will dare to say, that it may not yet again be the duty of Christians to act with equal boldness, and lay down their lives in attestation of the truth? A vast amount of labor, however, may now be performed without exposure to the least injury. Not to include the tens of thousands of natives in British India, and on the islands of the Indian Archipelago, who are most miserable and wretched for the lack of knowledge, there are probably not less than sixty or eighty thousand Chinese, within the same limits, to whom the Christian missionary can gain direct and free access.

* This is always supposed to be a merciful respite, but often encourages hopes which are soon to be disappointed.

† This is commonly reported against the Romanists by the Chinese. Do they thus obtain "relics," or is it altogether a calumny? I suppose the latter.

ART. II. *Topography of Bangkok: situation of the city; face of the country; river and canals; soil and productions; streets; buildings, private and public.* By a Correspondent.

BANKOK, the capital of Siam, is situated on both sides of the river Meinam, 'mother of waters,' about thirty miles from its mouth, measuring by the course of the river, but only about fifteen by a canal which crosses the 'great bend,' midway between Bangkok and the gulph. The greatest extent of the city, including all commonly denominated Bangkok, is more than six miles in the direction of the river. The breadth of either part, as separated by the Meinam, varies from one and a half to two miles. Bangkok Proper is situated to the right hand, as you ascend the river, on a circular plot of ground, formed by a bend of the Meinam describing the western half of its circumference, and by a large canal which forms the boundary of the other half. Within these limits, a little distance from the water, stands the city wall, which is fifteen feet high and twelve broad, and describes a circumference probably of not less than six miles. The country about Bangkok, as far as the eye or telescope can reach, is an entire level. Not even the least hillock can be seen to relieve the wearisome monotony. It is difficult to find in the city, or its vicinity, the least natural scenery, on which the eye can rest with any satisfaction or delight. Although there are forests of the cocoa-nut, betel-nut, palmyra, &c., not far distant, which might afford to a lover of nature some pleasure; yet these are almost entirely concealed from an observer in Bangkok, unless he ascend a "mast head," or an observatory near the king's palace. A few bamboos, plantains, betel, and mango, trees, with a small variety of shrubbery, are interspersed among the dark and dirty buildings, which it must be confessed, seem pleasant in the absence of all other comforts belonging to natural scenery.

The Meinam is about a hundred rods wide at Bangkok, where its course is exceedingly serpentine, as it is also both above and below the city. On entering Bangkok, its course is first southwest, then south, then south-southeast, then east, then again southwest. It is truly a noble river. Ships of the heaviest burden are safely anchored near either shore. At Bangkok, and to a great distance above, it is at all times under the influence of the tides, which rise from six to seven feet. In consequence of the great abundance of the water, at the close of the wet seasons, the current is very strong. But at the close of the dry seasons and beginning of the wet, the tide rushes up much of the time with great power. At such seasons the water of the river becomes a little brackish. The spring tides, in October, November, and December, overflow almost all the ground on which Bangkok is built; and the ebbing tides of April, May, and June, leave a large majority of the canals dry many hours every day, to the no small inconvenience of

the inhabitants. The Meinam is the broadway of Bangkok, while the canals are the inferior streets. Of these, there are many hundreds, intersecting each other at every angle. One, denominated the king's canal, flows out of the Meinam opposite to the city walls and leads down to the sea. Probably, however, it may be one of the natural mouths of the river. The water both of the river and the canals is at all times considerably turbid; but on standing a few hours it becomes in a good degree pure, and is rendered clear as crystal in a few minutes by adding a minute proportion of alun or sulphuric acid. The water thus purified is used for culinary purposes, by a few of the higher classes of the natives; but many of them, and all the common people, do not care to have it purer than their "mother of waters."

The soil of Bangkok is entirely alluvial, and to a great extent argillaceous. A small proportion of quicksand is intimately mixed with it, which probably occasions the turbidness of all the streams, and renders their banks quite unstable. For richness this soil cannot be surpassed by any other on the face of the earth. In the vicinity of Bangkok it is in a high state of cultivation, and is employed chiefly for gardens. Go out from the river, in almost any direction, you first find yourself in the midst of Chinese gardens, and then in extensive fields of paddy. The gardens produce lettuce, parsley, cabbage, sweet potatoes, yams, turnips, onions, peas, beans, maize, egg-fruit, oranges, limons, pomegranites, plantains, guavas, dorian, jack-fruit, mangosteens; mangoes, cocoanuts, betelnuts, sugar-cane, and countless other kinds, which cannot now be named. Onions do not grow well here. The probable cause is ignorance of the mode of cultivating them. Peas are rather a rarity. Beans are of an inferior kind, although abundant. Cabbage is also a rare article, and but recently introduced. Maize does not arrive at the greatest perfection, though it answers well for a substitute for that of America. All the other fruits, named above, together with very many not named, grow to the greatest perfection in this soil.

Excepting a few comfortable streets, within the walls of the city and a very few outside of them, there is scarcely anything that deserves the name of street. There are many which are so called, but they are little more than foot-paths, so narrow that two cannot walk abreast. The Siamese style of walking is precisely the 'Indian file' of the American aborigines. Their paths being raised a little out of the mud, by a scanty supply of brick, are quite tolerable to themselves, with their bare feet and bare legs, while they are scarcely passable to one who wears shoes. That carriages or beasts of burden of any kind can be employed in these lanes, is wholly out of the question. An American or European residing in the city sighs after no one of the pleasures of his own country so much as that of his former pleasant grounds, where he may enjoy free exercise. He seeks in vain for such enjoyment in Bangkok.

The ordinary style of building is to erect two small houses in close proximity to each other, on the same level. One of these is occupied

by the husband and the other by his females. The posts are sunk into the earth three or four feet. The floor is raised six or eight feet from the surface of the ground, and above this the elevation of the room is ten or twelve feet. Thus the houses are all two stories high; but in consequence of the dampness and the spring tides, the lower story is seldom occupied, or even enclosed. Some of these buildings are made of teak boards, others are constructed of bamboo wicker-work; and some of bamboo slats, and a species of palm leaf. Many of the wealthy Chinese live in brick houses, having only one story. The floors of these are raised a little above the common level, so as to clear the high tides. The style is peculiar to the Chinese. Their external appearance is rather gaudy; and the rooms are close and dark. Such buildings line both sides of the street, denominated the great Chinese bazar. This bazar is about one mile in length, and affords a market of greater extent and variety than is usually seen in the east. The following are but a few of the many who occupy it, viz.: tailors, blacksmiths, druggists, goldsmiths, butchers, dyers, shoemakers, fishmongers, and venders of fruit.

Floating houses constitute no small part of the city. They line both sides of the Meinam, for a distance of six miles or more, and also many of the canals. They are chiefly inhabited by Chinese, and are principally occupied by merchants as shops. There is a remarkable similarity in their size and construction. Their base is about twenty by thirty feet; and from the floor to the eaves is eight feet. That their roofs may be sufficiently steep, and at the same time low, they are made double, as though there were two houses joined together, side by side. These roofs are covered with a species of palm leaf. Every house has a small wing on each end, and a verandah in front. One of their sides is made to front the river. As a whole, they are neat and pleasant. They are buoyed up above the water two or three feet, by means of bamboo poles. The front of each shop can be taken out at pleasure, and thus exhibit all its contents, so that in passing along in his boat, the purchaser has a continual display of merchandise before him, and in "shopping" he has only to sit in his boat and point out the article he wishes.

Within the ramparts of the city, is situated the palace of "his magnificent majesty," the king of Siam, towering quite above all other dwellings. It is a rich structure, and displays not a little taste. Around it are several wats (or temples) which, with their gilded spires and many whitened dormitories for the priests, give that part of the city a pleasant aspect. The buildings in this vicinity are constructed chiefly of brick, neatly whitened, with their roofs covered with tiles.

It remains to describe the wats. Within the city and its suburbs are about one hundred. Upon these the Siamese concentrate all their wealth, and taste, and hearts. As might, therefore, be expected, the temples far surpass, in richness and beauty, all their other buildings, the king's palace even not excepted. The best locations are chosen for them. The amount of ground occupied by a single

wat and its appurtenances is from three to five acres. A wat consists, generally, of one, two, or more, large and lofty buildings in the centre of the plot. They are constructed of brick. Massive pillars support the centre and roof of their spacious verandahs. The whole is neatly covered with a white cement, which gives the brick somewhat the appearance of marble. The doors are very large and numerous. The windows are closed with double shutters, made of thick plank. Both these and the doors are finished in the richest style. Some are ornamented with many varieties of colored glass, cut into small pieces, and set so as to represent various images. Some are finished with a profusion of gilding, others are thickly set with pearls. There is much in their external appearance to remind one of the churches in Christian lands. Each has but a single room, which, were it not for an immense gilded image of Budha, seated on a throne at its farther extremity, would give the visitor an impression that he was in the house of the living God: with but slight alterations they would be well adapted to public preaching. Is it too much to expect that some of them ere long will be converted into Christian churches?

These large buildings are surrounded by small pagodas, many of whose spires are gilded. Their bases are set with party-colored glass and earthen wares of the most showy character. They give a splendid appearance at a distance, but are found to be coarse on close inspection. Some of the pagodas display huge and frightful representations of Budha; some display a variety of evil spirits. And some represent, or design to represent, souls suffering the torments of hell-fire. In the back ground are the houses of the priests. Their workmanship is plainer than that of the buildings already described; yet they are tasty and spacious. There are generally from four to six of these houses at each wat. Dormitories are so many and spacious as to lodge comfortably a hundred priests, which is probably about the average number inhabiting every wat in Bangkok. There are many other smaller structures designed chiefly to give variety and taste to the sacred enclosures; such as bowers, marble platforms, monuments, &c. The ground between the chief buildings, and in front of them, is very pleasantly diversified by brick, marble, and granite, pavements. Shade-trees and shrubbery are of rich variety, with flowers of beautiful hue. Some of the older wats have become so thick and dark with trees, and are so frequented by crows and other birds, that they seem somewhat like a superb castle in the wilderness.

ART. III. *Historical and descriptive account of China: volumes second and third; by Messrs. Murray, Crawford, Gordon, Lynn, Wallace, and Burnett.* Edinburgh: 1836.

THE first volume of this work was noticed in the Repository for last September; the second and third, excepting some parts of the latter, are quite on a par with that one. Language and literature; religion; government, and the political state of the country; national industry, and social state, manners, and arts; a historical account of British intercourse; a geographical description of the provinces; view of the trade and navigation to China; mathematics and astronomy; geology and mineralogy; botany; and zoölogy—are the leading topics: and each is treated separately, at considerable length. Our remarks and extracts shall be brief, yet sufficient to afford the reader a just and adequate idea of the work. Mr. Murray has evidently no personal acquaintance with the Chinese; and should he ever visit this country, he will look in vain for many of the “striking peculiarities,” described in his book. His selection of authorities, also, is not good; he having often taken for his guides, works which were written when the Chinese empire and its inhabitants were very different, in some particulars, from what they now are. Moreover, when he has had the best books before him, he has, not unfrequently, failed to discriminate between what is and what is not correct. Like John Webb of Butleigh, who wrote in 1668, Mr. Murray seems to have sought chiefly for *memorabilia*, and to have received as verities whatsoever of this kind he could find written in books; and, *à la Chinois*, the more ancient and extravagant the narratives, the more implicitly has he followed them. Peculiar celebrations, peculiar buildings, peculiar names, peculiar forms, &c., &c., many of them “very striking,” are conspicuous throughout the book. His orthography of Chinese names is in “good keeping” with the other parts of the work: it is neither English, French, nor Portuguese; nor does it conform to the *usus loquendi* at court, or in any of the provinces.

The first chapter of the second volume is long and labored, occupying a hundred and ten pages. Had the writer done nothing more than copy out entire paragraphs from the writings of Morrison, Marshman, Davis, Rémusat, Prémare, Klaproth, and Julien, his compilation, if judiciously made, would have been valuable. Now it is not so; and the reader, who has but a partial knowledge of the subject, will find so many erroneous statements in the chapter, as to prevent his believing any part of it, unless he knows, from better authority than Mr. Murray, that they are true. Frequent references are made to the writers mentioned above, and also to Montucci, Fourmont, Grosier, De Guignes, Amiot, Gaubil, Mohl, and others; but often it is not evident what and how much our author intends to have received on their testimony. Let the reader with us examine the following paragraph:

"The written language of China was originally framed on similar principles with the Mexican and the Egyptian, but under a somewhat different form. While the one represented objects by painting in colors, and the other by sculpture in relief (or an imitation of it), the Chinese never employed any mode except outlines drawn by a pencil on wood or paper. But the striking peculiarity is, that while the tongue has been cultivated for thousands of years, there has never been the slightest departure from the original system of expressing every object and thought by a separate character. No approach has ever been made to a *phonetic* alphabet, or one like our own, expressing the sounds of the human voice as used in speaking. Considering the various and decided changes actually made in the written language, and the important inventions in respect to the mechanical implements employed, this remarkable fact can scarcely, we think, be imputed to mere veneration for antiquity. It seems rather connected with peculiarities in the disposition and habits of the Chinese. The people of the west, and especially the Greeks, may be generally characterized as speaking nations. Oratory, discourse, and conversation, were the favorite modes of communicating ideas; and hence many of their most valued remains are harangues and dialogues taken from the mouth of the sage by his disciples or admirers. The Chinese, on the contrary, have been always a writing nation. 'They never,' said an Arabian traveler in the ninth century, 'answer by word of mouth to any business whatever, nor will they give any answer at all to anything that is not written.' The commands of men in power are made known by written placards borne before the officers who are charged with their execution. The counsels of ministers to their sovereign are submitted in written documents of peculiar name and form. There is little of what we call society, where men meet to enjoy themselves, or to display their powers in familiar intercourse. The most important part even of their formal visits are the written cards, announcing, accepting, and returning thanks for them. Speech is considered altogether a secondary and subordinate mode of communication. The idea, therefore, of making the written subservient to the spoken language, seems never once to have occurred to the mind of a Chinese. The hieroglyphic quality, or that of forming actual images of the objects to be expressed, can now be very faintly traced in the Chinese characters. De Guignes has even denied that they ever possessed it, and has advanced the extraordinary hypothesis, that they were corruptions of the Phœnician alphabet. The examples, however, of the early symbols supplied by Amiot, and more recently by Klaproth and Morrison,* remove every doubt that they were representations of the things intended to be expressed." pp. 19, 20, 21.

It is evidently true, that the Chinese language was originally framed under a somewhat different form from the Egyptian and Mexican; and it is probable, but not certain, that it was framed on similar principles with them. To us it appears plain that nothing is known, with any degree of certainty respecting the origin of either of the languages in question. A knowledge of the Chinese as now used, if possessed by Mr. Murray, certainly might have saved him from entertaining so many erroneous ideas of the language itself, if not from unfounded conjectures regarding its early history. What does he mean by this "striking peculiarity," "that while the tongue has been cultivated for thousands of years, there has never been the slightest

* Amiot, *Mémoires*, tome i. p. 306, &c. Klaproth, *Mémoires relatifs à l'Asie* (2 vols. 8vo., Paris, 1826), tome ii. p. 101-131. Morrison's *Chinese Miscellany* (4to., London, 1825). Plates 1, 2, 3.

departure from the original system of expressing every object and thought by a separate character? Farther onward, in the same chapter, he is more explicit: 'while with us, one word has often several different senses; in the Chinese, on the contrary, each character bears a single and precise meaning;' hence, "it is said" to be more copious than the European languages; and this circumstance, he suspects, with regard to facility of acquisition, is rather in its favor. The case stands thus: while with Europeans a word has various significations, each requiring a separate exercise of the memory; in the Chinese, on the contrary, every word has one, and only one meaning. Therefore the facility occasioned to the learner, by always knowing, in any particular passage, the single and precise meaning of each character, will more than counterbalance the perplexity experienced from a multiplication in the number of vocables. Again it is observed, that 2000 characters will enable a European to convey ideas upon any common topic, and that there are not a greater number used in the Penal Code of the empire. This last statement should be given, we suppose, on the authority of sir G. T. Staunton; and it is no doubt true: but does Mr. Murray fancy that only 2000 single and precise ideas are to be found in the whole code? The truth is, there are very few characters in this language that have but a single meaning; usually they have several; and this diversity in the meanings which are attached to the same character is by no means less, and is a source of no less difficulty, in Chinese than in English. The correctness of this remark may be exemplified on almost every page of Kanghe's or Morrison's dictionary. It is so evident, at first sight, to every one who has any knowledge of the language, that we even doubt if we have rightly understood our author, notwithstanding his repetition of his remarks.

It is not quite correct to say, that no approach has been made to a *phonetic* alphabet, or one like our own, expressing the sound of the human voice as used in speaking. There are instances, in Chinese lexicons, of a very near approach to a phonetic system.

Mr. Murray would next fain have his readers believe, that the Chinese are a nation of *mutes*. The people of the west are speaking nations; the Chinese, "on the contrary, are a writing nation." It is very true that the Greeks and Romans were fond of oratory and conversation: but were they not equally fond of the style? Their ponderous tomes leave no doubt on this point. The modern Germans, too, are they not a writing nation? Look at the periodical literature, the cabinet libraries, and cyclopædias, annually poured forth from the English press. In number, they far exceed the literary productions of the Chinese; and, like many of the modern works of the celestial empire, not a few of them are mere compilations. Witness the volumes before us. If Mr. Murray really believes that the Chinese never answer by word of mouth to any business whatever, nor give any answer at all to anything that is not written; or if he fancies that they have no gift of *the gab*, or fondness for conversation, chit-chat, and harangues, he altogether mistakes "the peculiar disposition and habits

of the Chinese." No people in the world are more loquacious than this, though "a writing nation" they truly are. Thousands we have seen in the streets, listening hour after hour to noisy story-tellers, or to the rehearsals of players on the public stage. And if the time ever comes when popular and deliberate assemblies shall be permitted here, certain we are that orators will not be wanting.

As in Europe, and among all civilized nations, "the commands of men in power are made known" in writing often, and scarcely less often orally, at least, not less frequently than they are so given in Europe; it is very common, too, with the authorities here, to make known their commands by placards pasted up on the gates and walls of the cities, in the markets, and other places of concourse; but never have we seen, or before heard of, placards being borne before the officers who are charged with their execution. The ordinary counsels of ministers to their sovereign, submitted in written documents, have nothing more peculiar in "name or form," than belong to similar papers in the courts of Europe. It is erroneous to suppose that men do not meet here "to enjoy themselves, or to display their powers in familiar intercourse." Equally far is it from the truth to say, that "the most important part, even of their formal visits, are the written cards, announcing, accepting, and returning thanks for them." Nor is there the least foundation for affirming, "that speech is considered altogether a secondary and subordinate mode of communication."

We should like to see a second edition of Mr. Murray's book, with all that is erroneous printed in black letter, so that the relative proportions might be seen at a glance, on opening the several volumes. The paragraph which we have just had under review, would make a black page indeed; but we fear it would not be a solitary one. On many pages, one half or two thirds, and sometimes nearly every line, would appear in black. In reading the work we marked scores of paragraphs which should have been corrected or expunged. Besides the palpable errors, there are many sentences so vague that it is utterly impossible to determine what the author would mean. He is speaking of "married words," that is, compound terms, when he says:

"Even in the very inartificial arrangement mentioned by sir G. T. Staunton, where, *moo*, signifying a tree, *moo-moo*, is a thicket, *moo-moo-moo*, a forest; the last two [two last] are still real compounds. Thus the Chinese, after all, even in their spoken tongue, possess resources equal to those of other nations. Still it is a most singular circumstance, that while in very rude dialects these compounds have been run into each other, and their angles, as it were, rounded off, so as to combine into one word, no such union has taken place in Chinese; and its primitive syllables continue still to be sounded completely like separate words. This seems accountable only by the circumstance, already mentioned, that a paramount importance is attached to writing, and a very secondary place allowed to speech.

We have not sir George's work at hand, and do not remember how he has explained the subject, but we challenge any one, who is not conversant with the Chinese writing, to tell what our author means by his *moo*, *moo-moo*, and *moo-moo-moo*, so inartificially arranged. If he

knew himself, it would have been only fair to have given the explanation. One of the several characters which are pronounced *mūh* (not *moo*), according to Morrison's Dictionary, means 'a tree;' the same character (*mūh*) being doubled, yet so as to form a new word, becomes, not *moo-moo*, nor *mūh-mūh*, but *lin* 'a grove;' and when trebled it forms a new word, which is not *moo-moo-moo*, but simply *sān*, which means 'a woody appearance.' The three words *mūh*, *lin*, and *sān*, are distinct monosyllables, whether written or spoken. The meaning of what follows *moo-moo-moo*, quoted above, we will not undertake to conjecture.

The second chapter is occupied with remarks on the religion of China. The first paragraph is a good index of the whole. "Religion in China presents an aspect extremely peculiar." "The national religion, namely, that professed by the learned and the great, and which has always labored to proscribe every other, is founded on very simple principles, comprising scarcely anything that can be branded with the name of idolatry." *Scarcely anything that can be branded with the name of idolatry!!* "The belief of an Almighty superintending Power," he says, "comprehends almost the entire circle of orthodox faith and observance." If the reader, after perusing the first article in this number, has any doubts on these points, we beg he will turn to the Ta Tsing Hwuy Teën, and the Ta Tsing Leuh Le, where under the head *le*, "rites and ceremonies," he will find most ample and unequivocal testimony diametrically opposed to Mr. Murray's affirmations. A brief sketch of what constitutes the state religion of the Chinese may be found in our second volume, at page 49. That article was written by Dr. Morrison, and we know that, "though incomplete, it is faithful as far as it goes;" and it goes far enough to settle the question before us.

The government and political state of China form the leading topics of the third chapter, which contains a full complement of erroneous statements. The remarks respecting the literary examinations, the use of the bamboo, and the infliction of capital punishments, are "peculiarly striking," though very far from being correct.

The fourth chapter gives us a view of the national industry of the Chinese. "A deep veneration for agriculture is inscribed on all the institutions of China." "A homage to this primary art, altogether peculiar to the Chinese, is still seen in the annual celebration, by which the emperor makes a show of performing its operations." An annual festival is also celebrated in each province, described by Mr. Murray in the following language, not a word of which is correct.

"The governor marches forth, crowned with flowers, and accompanied by a numerous train, bearing flags, adorned with agricultural emblems and portraits of eminent husbandmen, while the streets are decorated with lanterns and triumphal arches. Among other figures is a porcelain cow of enormous magnitude, carried by forty men, and attended by a boy, who represents the genius of industry; at the close of the procession the animal is opened, and found to contain numerous smaller cows of the same material, which are distributed among the people. *p.* 195.

In this narrative, as in many others contained in our author's "complete account of China," there is a "striking resemblance" to what actually does occur. But no such near approach to reality is discoverable in the following: "The stage-barges, which convey the mandarins and other high officers, are, as it were, floating palaces, where all the splendor of an official mansion is maintained." In the approach to Canton by the Bocca Tigris, "fishing boats are arranged in long rows, leaving intervals like streets for the large ships to pass through."

The following are some of the "striking peculiarities" which we have noticed in the fifth chapter, respecting the social state, manners, and arts. A man who has reached, unmarried, the age of twenty, is considered a prodigy; while a young lady, arrived at eighteen in single blessedness, bemoans herself as in the most distressing and alarming condition. p. 263. So great is the influence of the empress-mother over the sovereign, that, as long as she lives, he is scarcely a free agent. p. 278. To supply the emperor and grandees with wives and concubines is the object of a regular traffic, of which the chief seat is the gay city of Soochow foo. The dealers go round the country, buying up all the female children who afford any promise of beauty, who, after a course of fashionable training, they sell for 500 or 600 guineas each. p. 280. When a man furnishes his house, a coffin is the first and most expensive article; and as soon as he is dead, one of his relations mounts the roof of the house, and three times calls upon the soul of the deceased to come back and reënter his body. After due preparation, the body is borne to the grave, covered with a spacious canopy, laid upon an extensive framework, which in some cases requires upwards of sixty bearers. p. 284. Some lanterns are of stupendous size, measuring twenty-seven feet in diameter; the more ordinary ones are about four feet high and three feet in diameter: at the feast of lanterns, every street, and the *windows* of every house, are illuminated by them, making a most brilliant show. pp. 289, 290. Open violations of the laws are comparatively rare; and in domestic life, with a few serious exceptions, the conduct of this people seems on the whole laudable. p. 294. The result is, that although there is no national provision for the infirm and unemployed, nor any private associations for their relief, and though the laboring-classes are generally poor, it is believed, that through the kindness of relations they are never reduced to absolute want, nor to the necessity of begging on the public roads. p. 295. These quotations—and their number might be increased to a very great extent, are put forth by Mr. Murray as grave matters of history "to instruct a British reader."

A historical account of British intercourse with China forms the sixth chapter, and closes the volume. "It can pass."

On opening the third volume, we are first entertained with "a geographical description of the Chinese provinces." It is every way equal to the "general view of China," given in the first volume; to those who have read the chapter, comments thereon will be of no

use; to those who have not, an extract or two will give a more "striking impression," than any remarks of our own. We select descriptions of places and things which are well known to thousands of "our countrymen." They are admirable; and we hardly know which to admire most, their graphic beauty, or the patient research of the author, "who has made every exertion," as he says, to render his work complete.

"The factories of the Europeans are spacious structures, situated without the walls, and ranged along the water. The English house is particularly large and commodious, affording, according to Mr. Barrow, a more comfortable residence than the most splendid palace of which the empire can boast.* It is built in a style of mixed oriental and western architecture; and an elegant veranda commands grand views up and down the river. The beach is covered with vast piles of goods which have been landed from the country-boats, ready to be transferred into others for conveyance to the ships at Whampoa. The crowd of clerks and porters running to and fro, and vociferating to one another; the numberless boats upon the water, crowded with people, pigs, and poultry, render this, in Mr. Wathen's opinion, the most tumultuous and noisy scene in the whole world; the buzz is deafening and almost intolerable. * * * The English gentlemen have liberty to make short excursions into the country, or to the shores of the river and bay, which present in many places agreeable and beautiful prospects. Sumptuous entertainments are given to them by the hong merchants, and they even receive visits from the hoppo or chief officer of revenue; but they seldom or never see the greater mandarins, who affect to hold in contempt everything connected with commerce.†

"In the approach to Canton by the Bocca Tigris, at the distance of twelve or fourteen miles, is the fortified station of Whampoa, above which no European vessels are permitted to ascend. Here, also, is a chop-house, as it is called, where even boats are subjected to strict examination. Farther out, on the western side of the entrance, the Portuguese settlement of Macao, scarcely eight miles in circuit, lies on a small peninsula projecting from a territory called an island, though separated from the continent only by river-channels. This city, though it has lost its early importance, is still handsome and well built, and according to Staunton contains about 12,000 inhabitants, of whom more than half are Chinese; but other authorities raise the number to 30,000, and even higher.‡ The government interdicts strictly all communication with the country, a wall being built across the isthmus, and closely guarded, which the Portuguese are never allowed to pass. They are, indeed, reproached as extremely subservient, and are defended by a garrison of not more than 300 black soldiers. The government having so closely hemmed them in on this little spot, seem to have ceased to consider it as part of the celestial empire, and allow the English and other foreign merchants to place their families there, while they can proceed to Canton only for purposes of trade. The peninsula is rocky, and the cliffs are of varied and highly picturesque forms, presenting from their summits magnificent views of land and sea. A chasm in the loftiest of these formed the cave of Camoens, on a stone seat in which that most illustrious of the Portuguese poets was accustomed to sit and compose. It is still held in reverence, though Mr. Ellis, with some reason, doubts

* Travels, p. 609.

† Wathen's Voyage to Madras and China (4to., London, 1814,) pp. 125-127, 192, 193, 196-198, 210, 206.

‡ Abeel, Journal of a Residence in China and the neighboring countries from 1830 to 1833; (12mo., London, 1835), p. 35.

the good taste of enclosing it by an abutment of masonry. On a spot of broken ground adjoining is his garden, still cultivated, and filled with beautiful trees and shrubs irregularly disposed.* On the opposite side of the Bocca Tigris is the island of Liutin, already mentioned as the seat of a most extensive contraband trade." pp. 33, 34, 37.

The view of the trade with China, furnished in the second chapter, is more accurate than any of the preceding parts of the work; yet it cannot serve as a very safe guide to those who are engaged in this commerce, though it may afford the general reader "a comprehensive view" of its present extent. The writer estimates the whole of this trade at ninety millions of dollars, or, in round numbers, at about twenty millions sterling. He regards it as yet in its infancy; and thinks there are two ways in which "a general trade" might be carried on. "We may take possession of an island," and there form a commercial emporium; or an intercourse might be maintained with additional ports "by smuggling." No doubt either of these methods *might* be effected; but whether it would be right to do so; and if right, whether it would be expedient; are points on which there is a diversity of opinion. There is, we think, a better way, and one which deserves early and careful consideration: it is by the establishment, through the joint agency of western nations, of friendly relations with this government, upon those broad principles of reciprocal rights, which, wherever enjoyed, never fail to prove mutually beneficial and satisfactory.

On the subject of imports, the propriety of the measures suggested and recommended by our author, will be questioned by some, and denied by others. He says, "We are encouraged to suggest (the importation of) colonial spirits, or that manufactured from sugar, from perceiving that the Chinese in the Indian islands are large consumers of Hollands or Geneva, and knowing that there is no good and can be no cheap spirit prepared in their own country." p. 74. Thus the Edinburgh Cabinet Library would encourage the importation of alcoholic spirits. It is quite true the Chinese have none that are *good*, though they think they have, and are satisfied with the price they have to pay for such drink; so that even as a matter of gain we would never encourage the importation of such an article.

As the question whether it is right to embark in the opium-trade is still in the hands of able correspondents, we quote the following paragraphs without comment: the writer, who we suppose is Mr. Crawford, gives his reader the following remarks respecting its manufacture and traffic.

"It occurs to us, that it may be possible to introduce among the Chinese the *sulphate*, or other natural salt, of *morphia* as a substitute for crude opium, which, in its present state, is a manufacture of about the same degree of refinement as pitch or tar. The opium, before it is smoked by them, is known to be boiled and purified: the result of which process has been ascertained, by a chemical analysis, to be no other than a rude morphia. Now, if the well-prepared article, which contains the essence of the drug in about

* Wathen, p. 170-173. Staunton, vol. iii. p. 432-438. Ellis, vol. ii. p. 304.

one sixteenth part of the weight of the raw material, could be introduced, many advantages would follow:—it would be cheaply and conveniently transported to China with little risk of seizure,—the natives would be saved their own imperfect and wasteful operation,—and they would be supplied with a more wholesome commodity, which might be conveyed to them at a smaller cost than even the precious metals. Britain also would become the seat of a new and extensive branch of manufacture,—for we cannot suppose that in any other country it could be conducted so advantageously. Certainly the participation in a rising branch of trade which, even at present, gives employment to three millions and a half of British capital, and is obviously capable of a very great extension, is well deserving of national consideration.

“Two objections have been urged against the opium-trade; namely, that it is discreditable as an evasion of the national law of China, and that the drug is deleterious to the health of the consumers. These are easily answered. If the Chinese government impose absurd rules—if they set themselves in opposition to the practice of other countries—and above all, if they make laws which they have no power to enforce, and which even their own subjects openly set at defiance, they must take the consequence of their folly. The fact is, that the sovereign, and especially his principal officers, do not expect that their decrees on this head are to be obeyed, and they enforce them only partially, and for the purposes of extortion. With respect to the deleterious quality of the drug, we consider this opinion to be a mere prejudice; for opium, as it is prepared by the consumers, when taken in moderation,—and it is much more rarely taken in excess than ardent spirits, or malt liquor, or wine, in European countries—seems in no respect more pernicious than any of these intoxicating beverages. It is, in fact, not the use but the abuse which is hurtful. Men of all ages and countries solace their cares with some intoxicating material or others; and whether this be brandy or wine, as in France, ale, as in England, whisky, as in Ireland, fermented mare’s milk, as in Tartary, the expressed juice of hemp, as in some parts of India, or opium, as in China, is a matter of comparative indifference,—depending on the taste, habits, or caprices of a people.” *pp.* 63, 64.

A view of the navigation to China by different routes forms the third chapter, including 126 pages. It is a very poor essay, fitted neither to assist the mariner, nor to “amuse or instruct a British reader.” Nearly the whole of it is either mere compilation from Horsburgh’s Directory, or from some old observations, in manuscript we suppose, made thirty or forty years ago. A few pages, including notices of all the recently discovered dangers, with remarks respecting the relative advantages of the several routes, the times of sailing, the typhons, &c., might, for want of something better, be admissible in a historical and descriptive account of China.

Most of the last half of the third volume is occupied with astronomy and natural history. The strictures on the history of astronomy, meet our own views of the case: this science “has always been in the state of an edifice which is continually destroyed as often as it rises one stage above the ground.” Professor Wallace has treated the subject faithfully, and exhibits it to the reader just as it is.

Scarcely less satisfactory is the account of geology and mineralogy. In truth, however, it can hardly be said that “China is to a considerable extent visited by earthquakes.” We question the correctness of the story about Yushan in Szechuen; and doubt whether there are

any hills in Kwangse, "from which every third and fifth night flames are seen to issue." Nor have we met with satisfactory evidence of the abundance of mineral wells in China, though their existence is not improbable.

The late professor of botany in king's college has likewise performed his part of the work very well. He esteems too lightly the Puntsaou: the extracts, however, which he has made justify his opinion; but those extracts do not afford a fair sample of the character of the Chinese original.

In the last chapter, that on zoölogy, we meet again with Mr. Murray, or some one else, who writes exactly like him. See

"The rivers, lakes, pools, canals, and even ditches, are full of fish; and there are boatloads of water containing spawn, which is carried to distant parts, where it cannot naturally be so easily procured. The young fry, when so small as to be almost imperceptible, are fed with certain lentils, which flourish in the marshes, or with yolks of eggs. p. 431.

"In the province of Kiangnan, a very large fish is brought from the Yellow river and the sea, and which is taken by means of extensive flat meadows, covered by water, but so ingeniously contrived as to be capable of being suddenly left bare, as soon as a certain number of them have entered those treacherous shallows. p. 432.

"The Chinese are known to follow the singular practice of hatching the eggs of fishes under fowls. For this purpose they collect the spawn from lakes and rivers, place it in vessels, and dispose of it to the proprietors of ponds. When what is called the hatching-season arrives, they empty a hen's egg of its natural contents, and substitute for it the gelatinous spawn. The opening is then closed up, the egg is put under its natural parent, and is, after a few days, removed, reopened, and placed in a vessel of water warmed by the heat of the sun, where it is kept till the young fish are developed and acquire sufficient strength to bear the ordinary temperature of the larger masses of fluid."* p. 435.

Here we close the book, to which we must refer those who may have any doubt respecting the justness of our strictures. We did not expect to find so much to censure, with so little to commend; and we shall be sorry if in either respect, we have exceeded proper bounds. When a new book comes before the public, and holds out promises which are not fulfilled, there are just reasons for complaint against its author. If the work is a bad one, or contains on the whole such an amount of errors as to overbalance its merits, and thousands of volumes are sold and read, thus unprofitably consuming much time and property, loss and injury are necessary consequences. Some parts of Mr. Murray's work we fully approve; but others, we think, had better never been published.

* Bulletin Universal, 1829, p. 82. [*Bulletin Universal!!!*]

ART. IV. *Outline of a consular establishment for the United States of America, in Eastern Asia.* From a Correspondent. —

[To us the consular establishment, proposed by our Correspondent, seems so feasible, so desirable, and even necessary for the preservation of peace and the security of international rights, that we sincerely hope it will soon be in operation. If the American Congress can send out ships on voyages of discovery far into the South Pacific, they will find equal encouragement for maintaining an efficient consular establishment, with a few of their best vessels, in these eastern seas. There should be no unnecessary delay in carrying this plan into execution. Both the honor and the interests of the United States demand something of this kind, as do also their obligation to other nations and their own people. Great care should be used in the selection of men, in order to secure those qualified for this service. Hitherto there has been so much bad management on the part of the western governments, in sending hither their agents, that the repetition of any such measures at once excites suspicions and alarm. The proposed plan will give no just occasion for such feelings, and when in successful operation it will do much to promote confidence and goodwill.]

THE right of sending diplomatic agents, or representatives, is a natural right of sovereignty. All powers competent to treat with other powers, in their own name, may exercise this right of sending ministers. This right may be, and often is, delegated,—for instance, to the governor-general of British India. The right to send, and the obligation to receive, ambassadors, are not, however, correlative. The former is a *perfect* right; the latter, an *imperfect* obligation. No government is under a perfect obligation to receive the minister of any other government, unless bound by treaty. Still less is it obliged to grant him a permanent or perpetual residence. If willing to receive him, it may dictate the terms of the reception. To refuse to receive a public minister, is no ground for breach of peace and amity. Nevertheless, the refusal, unless for peculiar reasons, is deemed unfriendly, and, say the books, with mock solemnity, “it may be attended with serious consequences.” In this maxim of the European law of nations,—that there is no obligation to receive embassies, much less resident ministers,—the Chinese concur entirely. As to the unfriendliness of a refusal or dismissal, they protest they do not mean it so, and they manifest no proper sense, no becoming apprehension, of the aforesaid serious consequences.

The European code is equally explicit on the admission of consuls. Not only a reception, but the exequatur of the supreme government of the place of residence must be granted, before the consul can enter on the execution of his functions.

This useful class of public servants, dates from the 12th century. The usefulness of a body of commercial agents, first became apparent on the shores of the Mediterranean, consuls were then appointed by the wealthy and trading states of Italy. With the extension of

commerce, consular establishments extended also; and in our times, there are few ports so remote or so unimportant, as to be beyond or beneath their ramifications. We have not been able to find any account of the composition and powers of the early Italian consulates. In the commercial cities of Spain, '*consulados*' existed prior to the discovery of America, and thence, they were transplanted to Mexico, Lima, Manila, &c. These were, however, commercial tribunals, domestic, and not international, in their character and functions. The resemblance in name, seems to be the only reason why we find them classed and described along with *foreign consulates*. In this contact, some portion of the judicial character of the '*consulados*' seems to have been wrongly imparted to foreign consulates.

The powers of consuls differ in different countries, and under the varying definitions of political writers. Among European governments, the French has invested the consular office with most dignity and importance. The French consuls are forbidden, books say, to engage in trade, and foreign consuls in France, enjoy a portion of diplomatic inviolability. Among writers on national law, Vattel is on the French side, and claims for this office the most respect and deference. But the greater number of governments and authorities have conspired to spoil the consular character, until not a shred of ministerial honor or privilege is left it, in law or usage.

In British and American law and practice, the consul is merely a commercial agent, entrusted with the care of seamen, the prosecution of private claims, the settlement of intestate estates, the granting of certificates, the protection of property wrecked, &c. He is also a kind of counsellor to his countrymen abroad, a friend to travelers and scientific men, and a special correspondent of his government, on commercial subjects. In countries with which his government has diplomatic relations, he is subordinate to, and corresponding with, the minister resident. Where no such relations exist, he communicates directly with his government. As to his powers, it is held that the British or American consul has no judicial authority. Even the right of police jurisdiction over crews of his own countrymen, while on board ship within his consulate, is not now conceded. As to privilege, the consul has no immunity from the civil, criminal, or municipal jurisdiction of the place, in which he is resident. If he offend, he may be arrested, sent home, or punished; that is, he is subject to all legal pains and penalties, with the especial addition of banishment. An exception, as to power and privileges, is found in the case of consuls to the Levant and the states of Barbary. There the consuls of Christian nations have been, in fact, diplomatic agents, duly accredited, and under the protection of treaty stipulations. The usual permission to trade, is denied, in their case, as if to counterbalance the gift of so extraordinary privileges. Hence it appears that there is no harm in still calling accredited commercial agents, by the name—consuls.

The consular establishments of Great Britain and America, resting on this basis, seem not to answer the purposes of their creation, or to satisfy their respective governments. At least, we have met with severe,

and apparently just strictures on the expensive and inefficient system of the former power, and have heard like complaints of the American consulates, in the department of state at Washington. We do not intend in this article to touch the consular system of Great Britain, much less that part of it which respects China. That part, we say, because, call the British political envoy to China by whatever name, he is, in Chinese acceptation, either a tribute bearer, or a commercial chief, that is, a consul. The former office is in abeyance until the next embassy. As to the latter, Chinese and British ideas very nearly correspond, the former recognising the consul only as a controller of turbulent seamen, and as the headman or foreman of his nation. Judicial power may be added, and liberty to trade withheld, but a recognition under treaty, is still wanting, to raise the British resident from a consular to a diplomatic rank and character. Such a recognition is extremely desirable, but until it be drawn or wrung from the Chinese government, we cannot rank the resident as an international officer, higher than a consul, and by no means with the accredited officer, under that name, to the Levant or Barbary. It is to the American branch of this subject, that our attention has been engaged, by meeting recently with the "Report on the consular establishment of the United States," made to the senate in 1833, by Edward Livingston, then secretary of state, but which has never since been acted on by Congress.

From this report, it appears, that the consular establishment of the United States arose out of the act of 1792, the principal object of which was, to give effect to a convention with France, on the subject of consuls. When this convention was afterward annulled, the provisions, which authorise consuls—'to receive protests and declarations, to give copies of acts under the consular seal, to settle the intestate estates of American citizens, to secure property saved from wrecks, to provide for the deposit of ship's papers, and to afford relief to destitute American seamen,'—were left standing. The act of 1803 renewed these provisions, and further enacted, that 'the specification of certain powers, and duties to be performed by consuls and vice-consuls, shall not be construed to the exclusion of others, resulting from the nature of their appointments, or any treaty or convention, under which they may act.' The able author of the report proceeds to insist on a legislative definition of these 'powers and duties resulting from the nature of their appointments' and strenuously recommends that the American consuls be paid by regular salaries, and forbidden to engage in commerce.

The list of consuls and commercial agents, given at the close of the report, amounts to one hundred and fifty-six. Their places, the secretary proposes for the present, to dispose of, as follows.

Thirty consuls, at \$2000	-	-	-	-	\$60,000
One hundred and twenty-six vice-con. and agents					126,000

together \$186,000

For this annual cost, he calculates, that the consular establishment of the United States may be redeemed from its degradation, and 'its offices filled with men of talent, education, and respectability of character; commanding the respect of the functionaries of the ports in which they reside; doing honor to the national character; and devoting their whole time to the duties of their office.' Doing honor, say we, to their own disinterestedness, not to the character of the country which estimates the life of the talented, educated, devoted citizen, spent in lonely, remote and costly residences, at \$1000 per annum!!

There is reason to believe, that the United States are soon to act a prime part in the drama of maritime influence and ascendancy. The American people are aware, that the time of their feebleness is past, that they may now advance far on the policy of Washington, and fearlessly throw their whole weight into the scale of universal amelioration. The late attempts to negotiate treaties with Muscat, Siam, and Cochinchina, attest that these distant countries have not escaped the notice of the American executive. The appropriations for the expedition of discovery, now fitting out for the South Pacific, attest that liberality is not wanting in the American Congress. The same authorities will admit and grant whatever the renovation of the consular system requires, in its general provisions, or in particular application to the regions around us. The establishment will not be sacrificed to a false economy. We do not suppose that this article will command a new consular establishment for our part of the world. Let it, however, be the means of eliciting opinions as to what kind and amount of action, the United States can and should exert, in eastern Asia. To this point we will return presently. First we wish, to give our full assent to Mr. Livingston's opinion, that the reorganization of the system in question is due, first to the officer, secondly to all having official business with him.

First. It is due to the American consul to raise him above the contributions and the alms of his countrymen, and above collision with the officers of the naval service. Four dollars for the deposit of a ship's papers, two dollars for an act under the consular seal, one dollar for a debenture certificate, half a dollar for a certificate to the discharge of a seaman, $2\frac{1}{2}$ per cent. out of the wages paid him on discharge, are the present scale of remuneration. Liberal only with the money of the dead, government empowers the consul to charge 5 per cent. on the settlement of the estates of persons dying intestate within his consulate. On the voluntary declarations or protests of parties applying, he is expected to charge the usual fees of public notaries. This unhappy mode of collecting the consular *viaticum*, seems to have impressed Mr. Livingston very strongly. He pronounces the system "degrading to the officer, and the misunderstandings attending it, injurious to the reputation of the country." But, beyond this, it is apparent to every one, that there is a large class of services, not specified in the above list of rewards (or punishments), for which the United States' consul receives no compensation whatever. For his letters to the department, his commercial returns, his general coöperation

with government, in short, *for all his public services*, he receives not a dollar. *Bonds*, however, he must give for their due performance. Two alternatives are left him, the *virtue* of resignation, and the *right* of resignation. Under such circumstances, Mr. Livingston supposes that the consular post is sought, "for the advantage and the influence it will give to extend the commercial affairs of the officer." To us speculation on this point seems like conjecture why men become hong merchants. But services, without pay, are not all that the American government demands of its consuls. The following are further requisitions. "The consul's business should be transacted, if possible, in another apartment from that in which his ordinary affairs are carried on;" but, "*no allowance is made for his office rent, or for the expenses of his office.*" "Statements of fees received and commercial returns are to be made half yearly;" "all communications to the department must be made on foolscap paper, leaving an inch of margin all round the page, and duly enclosed;" "letter books and books of record must be kept by every consul;" but, "*no provision is made for the consul's stationery.*" To work for nothing and find one's self, is a common expression for serving a hard master. The American government, though the only one upon earth burdened with a surplus revenue, cannot afford to bear this character.

After these disclosures, it cannot surprise us to hear the American consul abroad complaining of the neglect of his government, or the department at home expressing equal dissatisfaction at the imperfection of his returns and the meagerness of his correspondence. See the results of a better system in the following extract. "Through her enlightened consular agents, France has drawn, from various countries, treasures of useful information. In the midst of revolution this great object was not forgotten. At the request of the French committee of public instruction, the department of foreign affairs enjoined the consuls to keep up a regular correspondence on subjects of science, manufactures, and the arts. Through this medium, it was proposed to facilitate communication between the French savans and the learned of other countries, to disseminate new publications, accelerate the circulation of thought and discovery, and increase the fame and prosperity of France, by uniting the fruits of her genius, to those of other philanthropic nations." "French consuls, at the request of the National Institute, and agricultural, and other societies, have furnished interesting accounts of the countries in which they resided. The Academy of Sciences, by addressing a series of questions to M. de Guignes resident consul in China, obtained new and accurate information, concerning a country, whose productions have been carefully concealed from the eye of strangers." (Warden on consular establishments.) The contrasted results of the American consular system are a sufficient commentary. So long as the same mean economy shall continue to characterize it, no requisitions from the state department will mend the matter. They will not weigh against the universal conviction, that what men or governments will not pay for, they do not value. We remember a testimony on the point in the

circular sent to all American consuls under heaven, some years since, by direction of J. Q. Adams. The circular called on all these officers to send home plants, seeds, &c. &c., from their respective residences. Why was it treated with ridicule? Because the department added to its earnest request the following caveat, "Congress having made no appropriation for this service, the consuls must not call on the treasury for any money." The consuls, with perfect correctness, dishonored these drafts on their patriotism, for the drawers had advised that they would treat the consular drafts on them, for necessary expenses incurred by their order and in their behalf, with the like dishonor.

The subject of consular remuneration, as a practical one, must be treated in connexion with the permission or prohibition to engage in commerce. The salary of \$1000 or \$2000 per annum might be a 'consideration' to a man, at liberty to combine the office to which it is annexed, with private business. Mr. Livingston, however, insists that for this sum, the consul or vice-consul shall give his time, exclusively, to his office. In this, we think, he shows his fear of defeating a favorite measure, by its apparent costliness. It is an engineer's estimate. The footing must not look extravagant, and some "extras" may be allowed in the consulates, as in the post-office. We will not attempt to state the marked value of "talent, education, and respectability of character" west of the Cape of Good Hope. On this side, we should rate it higher than Mr. Livingston does in his scale of salaries. Let exclusive services be required, and for aught we know, the consulate of Liverpool, which is said to yield at present \$15,000 per annum, may find applicants at \$2000. But the consulate at Canton, which now yields but \$600 or \$800 cannot be worthily supported for less than \$5000.

An economical man, eating rice, dressing in cottons, inhabiting a bamboo cottage, in some minor island to the southward, might lay up a part of his \$1000 per annum. But in the principal ports of eastern Asia, a public man, without private pursuits or resources, could not sustain himself with less than \$3000 or \$4000. Let government first settle the question whether the consul's services shall be exclusive, considering, on the one side, the advantages of an experience in matters of trade, of an interest in whatever affects it, a lower salary, &c.; and on the other, the evils to be apprehended from divided attention and loss of dignity by connection with private pursuits, and from commercial rivalry. If it decide against exclusive services, Mr. Livingston's salaries will be little enough; if for them, it should annex about \$3,500 to the consulates of Manila, Batavia, &c., and to the consulate in China, \$5000.

The only remaining point, on which we plead for the American consul is, as respects his intercourse with the naval officers of the United States' service. The regulations now in force on this point require that the naval commander should send an officer to the consulate, and that the consul should, on receipt of this invitation, visit the public vessel. These regulations were evidently drawn up by

some body, who imagined that there never could be any great distance between an anchorage and a consulate. But in China, for instance, this distance is 70 or 80 miles, and between Lintin, Macao, &c., there rests some confusion on the point of arrival. Hence collisions have more than once arisen here, between naval officers and the consul, seldom as the port has been visited by public vessels. Hence also, the consul at Canton has been represented as one of the 'genus irritabile' of republican sticklers for the point of honor. (Vide *China and the Chinese*, by J. F. Davis.)

We would prefer that the point of precedency should be settled in favor of the consul, for these reasons. A naval commander arriving from the home government, puts a kind of 'last construction' on the rank and character of a remote consulate, by his treatment of the incumbent. In many cases, the consul cannot leave his office to visit the public vessel. Many days would be lost in going through this exchange of invitations and visits. Nor is it possible that the consul can know the exact time of the day or night, when wind and tide may bring the naval commander within calling distance. Therefore, 'cedant arma togæ' on this point. Let the naval officer be required, in all cases, to pay his respects to the consulate, on his arrival within its limits. To the stranger, it is an immaterial concession; to the resident it is important.

Secondly. The revision of the United States' consular system is due to all who transact official business with the consul. On this point, we quote again from Mr. Livingston. "All fees paid to public officers are taxes; fees to consuls are taxes on commerce. Are such taxes equal? Are they just? If it be said, that those who derive the benefit should pay the expense, this is not a satisfactory answer. It is not for the sole benefit of the ships, which touch at a consular port, that the office is created. The whole country is interested. The concerns of its general commerce, the protection of its citizens abroad, are concerned. But the principle itself is a false one. Public officers are established for the public good, and though particular individuals may have more occasion for their services than others, yet the former cannot, with justice, be exclusively taxed." "The judge receives a salary, but not one tenth of the community are suitors in his court." This argument is not conclusive as to those voluntary declarations which the consul may be requested to receive by persons not American citizens. To these, notarial fees may be annexed, if it be thought that it would burden the consul to bind him to comply with every application, gratis. All such applications by American citizens must arise out of some legal necessity, and be in fact compulsory. As to the common sources of consular revenue, Mr. Livingston's reasoning is conclusive. The deposit of ships' papers is required for the preservation of the American flag, not for the sake of the depositor. The merchant-captain bears the trouble and the tax, but whose is the benefit? Whose would it be, if he were required by the treasury to show his cargo, as well as his papers, and pay a fee to the search officers?

So with respect to *ad valorem* and debenture certificates. They are fancied securities devised by the treasury, for the protection of the customs. In these cases the merchant is the suspected party. He is compelled to make oath in the latter, that certain goods which he took out of bond, on leaving America, have been actually landed abroad, and this, the consul must fortify with his opinion, though in a multitude of cases it is impossible that he can know anything about the matter. Were the books of the hoppo's office at Canton, for instance, thrown open to aid him in the verification, he would not find there one half the goods, which, as the consignee of a vessel, he would know to have been landed from her. In fact, there is hardly a possible case in which he can refuse his official declaration, that certain goods have actually been landed. In the *ad valorem* certificate, the merchant is made to swear that the invoice prices are the true ones, &c., and thereto the consul certifies. On this point, the character of the merchant is his only guaranty. If it satisfy the consul, it should satisfy the treasury. But in fact, on the arrival of the invoice in the United States, the oath and the seal are held alike at the custom-house, and an appraisement supersedes them both, if the merchant has bought his goods too cheaply.

The *ad valorem* certificates will cease to be required in 1842, when appraisement becomes the basis of the calculation of duties in the United States, instead of the invoice value. The treasury should, at the same time, give up the requisition of all foreign certificates and rely on the only effectual precautions—those taken in the American waters. We believe and trust, that the consular practice makes it unnecessary to say anything on the percentage, which the consul is authorized to deduct, out of the wages paid to discharged American seamen. This useful class of our fellow-citizens should be the object of special relief and sympathy, not of special taxation. It is altogether unworthy of government to make the sailor pay, in the day of his abandonment, a price for the consular protection. The consul should in all cases, refuse to levy it. The consul's dustman should sweep it into the kennel, if any proud sailor threw it down in his office. When all these objectionable provisions shall be rescinded, leaving only the right to inspect (not to have in deposit) ships' papers, the American consulates will cease to be an annoyance and aversion to all who come in contact with them.

We agree, therefore, with Mr. Livingston, that the consuls of the United States should be paid out of the public treasury. We have no objection *now* to his claim for their exclusive services. A little while ago we should have said, that it would be necessary, in China, to cloak the official, under the commercial, character. Now the reception given to the British superintendent has removed the difficulty. We only contend that the salaries of the consuls must be regulated by the amount of labor laid on them, and the remoteness, ineligibility and expensiveness of their official residences. Thanks to nullification, public economy, and that dire necessity—a surplus revenue—the American merchant is soon to be as free, under his Christian

government, as if it were Mohammedan. We despair indeed of its ever coming quite up to the Usbek pattern, and reuniting all duties, when the owner swears that he is a poor man and cannot afford to pay them. Nevertheless there is one point of danger. The American legislators are very many of them lawyers from the interior. How many of them never saw a ship, we do not know; but we think our merchants have often suffered from neglecting to enlighten these freshwater disciples of Blackstone, touching trade and commerce. Hence this humble presentation of our own, and desire to elicit other's opinions, in time to obtain a consular establishment suited to the wants of eastern Asia. The subject cannot much longer escape the attention of Congress. We commend the following plan to its adoption.

1st. Let the countries around the Chinese sea be erected into a consulate general, Canton being the residence of the presiding officer, who shall also be consul for China.

2d. Let the islands subject to the Spanish crown, extending from the Bashee islands to Basilan, be made a second consulate, with residence at Manila.

3d. Let the insular region lying between the Spanish claims on the north and the Dutch claims on the south, form a third consulate, with residence at the Sooloo group or at Borneo city.

4th. Let the Dutch islands be a fourth consulate, with residence at Batavia.

5th. Let the eastern shore of Sumatra and the Malayan peninsula form a fifth consulate, with residence at Singapore or Rhio.

6th. Let Siam be the sixth consulate.

7th. Let Cochinchina be the seventh and last consulate.

To such of these governments as are independent, the consuls should be duly accredited, and authorized to correspond directly with them, and protected by treaty stipulations. Recognition like this cannot, of course, be expected from colonial authorities. Let the consuls be required, in addition to their usual duties, to give minute information of their respective countries, to the consul-general and to the state department. Let it be the duty of the consul-general, to collect and arrange this information, and to present it, in a digested form, with his further views, to the department. Let him report on the working of the consular system, and thus bring about its extension and perfection. Especially let all naval movements be made only with his concurrence, and no retributive measures resolved on, but with his express and responsible sanction. The annual cost of this establishment at \$4000 or \$5000 for the consul-general, and \$3000 for the consuls, with some allowances for interpreter's services, and for commercial agents, would be about \$30,000. It is not much for so important a region, and on which nothing is expended in diplomatic establishments.

In explanation of this system, we remark, that, Canton as the central seat of eastern commerce, exchanges, and intercommunication, is

the best point for a general consular office. The intimate connection of the regions washed by the Chinese sea with each other, their remoteness, and the unity of the naval and other measures of the home government, in their behalf, require the presence of one able and responsible officer. It will be easier to find and cheaper to maintain one such officer than seven; and this one, if established at Canton, can seize the moment, come when it may, in revolution or gradual change, which shall throw open the Chinese empire.

The second consulate has long been on the American list, the officer residing at Manila. Should the Christiano party triumph in Spain, the Philippine islands will feel the influence of a more liberal policy, and the intercourse with them deserve more attention. If, on the other hand, factions arise there, and the tie which binds them to the mother country be parted, they are capable of becoming a commercial empire. The disturbed state of Spain has probably led to the recent appointment of a French consul, with extraordinary powers to these islands.

The region lying between the Spanish and Dutch possessions, has seldom been visited by American vessels. There is, however, reason to believe, that a little attention, on the part of government, would make it a safe and profitable resort, as well as save it, a poor remaining belt of independent soil, from sinking into a colony.

If we are not misinformed, the inhabitants of the Dutch colonies in this Archipelago, are equally far from the enjoyment of civil, commercial, and religious liberty. Whether the Dutch colonial policy be worthy of the descendants of the patriots of the United Provinces, and consistent with the rights of maritime nations, should be discussed in Holland, not in China. Our desire is that the American government should immediately inform itself of the nature and extent of the Dutch claims, how far they blockade the ports of eastern Asia, how far they repress the native industry and stifle native improvement. Let an efficient consulate be the instrument of placing these data in its possession. The authority of the existing consulate at Rhio or Singapore, may be extended, so as to meet our plan, over the ports of the Malayan peninsula and those situated on the eastern coast of Sumatra.

The western coasts of that island form a distinct commercial region, and any officer appointed to reside there, should correspond directly with the home government. We would not have these shores forgotten, though they do not come within our proposed establishment. One spot on this coast, has already been crimsoned by innocent, as well as guilty, blood, shed by the hands of Americans. The most solemn considerations call on the American government, to guard against the recurrence of this sad event, to watch over the conduct of its citizens abroad, to ascertain what provocation has preceded outrage, before it inflict vengeance; *remembering*, that not only is it providential, that what a man soweth that shall he reap, but that often in this world *one* sows and *another* must reap—one must suffer from the outbreking of savage passions, to whose excitement others

have ministered. Interest, justice, and benevolence, look back to the mournful act referred to, and forward to future intercourse with the more eastern islands, and repeat, with united voices, this solemn memento.

The treaty lately ratified with the king of Siam, has, we tru t, fully prepared the way for the immediate appointment of a consul to that country. We refer to the Repository for April last, for an explanation of the real causes why we are not able, at this moment, to say as much in reference to Cochinchina.

This brief review of the region in question is sufficient to explain the plan which we have proposed, as worthy to be adopted by the government of the United States, and to be carried into effect, with all convenient celerity.

Not to extend this article too far, we will only add a few remarks on the character of the officers needed for the proposed service, the naval coöperation requisite, and the benefit fairly to be expected from its competent fulfillment. We claim, along with Mr. Livingston, for the American consul to eastern Asia, "talent, education, and respectability of character." But, inasmuch as mercantile business here is easy and simple, the detail falling on native assistants, we would rather say 'devoting his whole heart,' than 'his whole time,' to the duties of the office. Let him be acquainted with the region in which he is to reside, no stranger to commercial affairs, a lover of freedom, civilization and Christianity, and after the great code of human rights and rule of human conduct, let him study the life and imitate the example of sir Thomas Stamford Raffles.

With the best qualifications, the American consuls in eastern Asia will find some naval coöperation desirable. And if the naval officers, appointed to this station, be men of the right spirit, their presence need not startle us. Their business is to preserve peace, not to break it; to prevent outrage, not to avenge it. In one direction, a piratical spirit is to be awed into peaceful and honest industry. In another, a fearless front is to be opposed to the shameless visage of colonial avarice and rapacity. In others, surveys and investigations are to be made, which merchant vessels, bound by their policies to their track and their destination, cannot stop or turn aside to execute. In all, knowledge is to be acquired, commerce to be subserved, benevolence assisted, and their great ends, prosperity, civilization, and Christianity, promoted. While these noble ends are secured, let the American government be assured, that all the honor which can accrue to it from costly expeditions of discovery, will reward these cheaper attentions to the shores and waters of eastern Asia. The navy department should remember, that these waters are still completely unknown, a *mare clausum*, to the American naval service. Without putting one more vessel into commission, without weakening other naval stations, it can certainly find the means of introducing its young *élèves* to this new school of public service. We old Cantoners, will take them under our especial monition; we will catch a little of their youthful fire and buoyance; we will realize the mutual

instruction system. But let not this service be assigned to vessels, bound to, or returning from, the South American station. We shall never get our pupils out of the first form, if the 'go-ahead' spirit, and the love of home be brought into so direct contradiction. Seriously, the department must know, that we want public vessels, which can show us the way, and not humble students of the chart, followers in the beaten track, backing their topsails to keep in the safe wake of the merchant service. And what else can the department expect, from hasty visits of perfect strangers, hurrying home, or to another and distant station?

The fact that our naval commanders are strangers in eastern Asia, makes us prefer, for the present at least, that the consul-general should have a discretionary power over their movements. So directed, one or two sloops of war (like the Vincennes,) might be made to pass the summer on the coast from Canton northward, and the winter on the south, in the Archipelago. Their rendezvous should be made known privately to the American merchants, and under this apparently casual protection, their enterprise fostered, and their property covered. On this point—the union of commercial and naval enterprises—we cannot expect to make ourselves fully understood by the American government. Experience will, however, show how important it is, that whatever is *gained* in Asia by negotiation, be *secured* by custom. Here, a commercial intercourse immediately induced on a commercial treaty, is its true and only valid ratification. Treaties with eastern powers are written in "*papyro bibulâ, qualem amat Sinicus penicillus*," and not "*in charta bene preparatâ quæ calamum Europæum non reformidat*." Their obligation is as frail as the material on which they are written, until strengthened by concurrent and established usage. Hence we counsel the American government to deign to couple the eastern merchant with the eastern negotiator, and thus to secure its diplomatic conquests.

We come finally to the local benefits to be expected, from the system which we have developed. Much that is objectionable and oppressive in the eastern colonial usages, is, we believe, local regulation and local abuse. Would British manufactures have been charged in Java, for many years, with higher duties than express treaty stipulations allowed, had there been a British officer on the spot? Would charts be withheld from American navigators, and passports from American philanthropists, in the same colonies, were an able agent of the American government there present? Though unrecognised himself, is there no public opinion in America and in Holland, and is the American government without influence at the Hague? Our system will, moreover, hasten the time when the yet independent portions of the Archipelago will be confirmed in their freedom, and become rich and grateful tributaries to the commerce of the United States. The secondary governments of the continent, will, by the same means, be fixed in friendly relations, and a period put to restriction and distrust.

Even in this great primary of eastern Asia, some good may be expected to result. *This empire is so grand a division of the political world, that it is worth the while of every western power to have one intelligent correspondent resident in it.* At present, political relations with it seem distant, but we know not how near we may be to a better era. We believe there is a weapon by which Chinese exclusion can be vanquished. That weapon is *public opinion*, the mind and will of this intelligent and vastly numerous people among whom we dwell. Concede to Chinese pride or patriotism (synonymes in the west), that theirs is an ancient, extensive, rich, populous, splendid, empire. Concede that in all the elements of national greatness, no western state is in all respects their rival. Let all haughty posture-making be avoided. Let all attempts to gain a free intercourse be regulated by honor, equity, disinterestedness, and Christian principle. Let the benefits of such intercourse be mildly, prudently, constantly, pressed. What is said to the authorities, let the people hear. And let us console ourselves, as we wait for better times, with the recollection, that "*vox populi vox Dei*" is not a doctrine of yesterday, but was held by the ancient politicians of this empire, the government of which has been regarded as a master-piece of despotism. Perhaps the representative of American democracy is destined first to remind Chinese statesmen, that the ancient basis of their government, as well as his own, is *the will of the people*. He can press on them, with the best effect, the true interests, and the strongly expressed wishes of their countrymen, on the point of foreign intercourse. He can address to them, out of the mouths of their venerated poets and sages, exhortations and warnings like these. 'Nourish the people, as a mother does her tender offspring.' 'The people are of the first importance, the prince least of all.' 'How delightful is it, when a prince is the father and mother of his people.' 'He who loves what the people love, and hates what the people hate, is the father and mother of his people.' 'He who gains the hearts of the people, gains the throne; he who loses the hearts of the people, loses the throne.' 'If the prince obtains the hearts of the people, the Most High will look on him with affectionate regard, and He will secure his throne.' 'The appointment of princes depends on heaven, and the mind of heaven exists in the people.' (See Four Books, passim: Collie's translation.)

We do not suppose that the Chinese will, at once, come to respect the foreign character, or to be convinced of the justness of foreign claims. Very partial perceptions and very poor memories they must have, to do so. But the longer the course of conviction, the sooner should we begin. It is, moreover, an advantage possessed by the American government, that it is *new* to the Chinese. It has happily no mistakes to correct, no *faux pas* to recover here. From implication in the obnoxious traffic in opium, its citizens are comparatively, and will probably soon be entirely, free. With the wisdom of the ancients and the interests of the living on his side, its agent, can stand up in China, the natural, consistent, best-appointed advocate, of freedom.

How is it, that the government of the United States has done and is doing so little for the general good in eastern Asia, while private citizens and benevolent societies are attempting so much? We owe it to that government to acknowledge, that the American residents here have never made any proper application for its aid, nor given it the information on which to act. This deficiency, we have attempted in part to supply, and we call on our countrymen around us, particularly those resident at Manila, Batavia, and Singapore, to join us in making the application successful, and the information complete.

ART. V. *Central Asia: description of the country of the Kirghís, and the kingdoms of Kokan and Bokhára, with notices of their respective inhabitants.*

THE country of the Kirghís is bounded on the north by the Ural river and the Ulu mountains; east by Soungaria; south by the valley of the Sir, the Aral, and the desert between the Aral, and the Caspian; and west by the Ural river and the Caspian. For our imperfect acquaintance with this country, we are indebted to the Russians who have traversed it, from Orenburg and Troitskoi, to the Jaxartes. The face of the country in the northwest is rolling; and one chain, the Mongkodjar, 1000 feet high, is crossed on the former route, 250 miles from Orenburg. It has rocks of quartz, serpentine, porphyry, &c. South of this range, the country is generally level; some eminences, however, are met with. The dry argillaceous soil, is crossed in many places by deep ravines, in which are seen indications of coal, malachite, red sandstone, &c.

The hollows and dry beds of lakes and rivers are incrustated with salt, and abound with shells, marine exuviae, and petrifications. On the banks of streams, and in the ravines, grow a few poplars and willows. Prickly shrubs and saline plants, are thinly scattered over the desert, and in the summer the vales are clothed with a short forage. In some parts, wild horses, jackals, antelopes, &c., are found, and vast flocks of aquatic birds frequent the lakes and marshes. Tigers, wolves, wild boars, &c., are said to harbor in the marshes, overgrown with reeds, along the Aral.

The climate of this country is severe in winter. It is then swept by cold north winds from Siberia, which are indeed the prevailing winds the whole year, as far south as the Oxus. The Sir is annually frozen, so firmly as to be crossed on the ice by caravans. The climate is considered healthy. The barometer stands at the high average of 30 inches.

The Kirghís are, it is generally believed, of Túrki origin; and they speak a dialect of Túrki. They are divided into three principal hordes. The western, from Orenburg to the Mongkodjar hills; the middle, thence to the Saras river; and the southern, thence to the borders of Kokan. Of these, the middle horde is the most powerful. The total population is estimated at 1,200,000. Their flocks and herds afford them employment and subsistence; and with these, they roam, in summer, from Badakshan to the steppe of Issim, and return to their encampments, along the sheltered ravines and banks of the Sir, for the winter. The broad-tailed sheep afford them excellent mutton. They rear great numbers of horses, for use and for the market of Bokhára. Camels of the two-humped or Bactrian breed, are bred in great numbers. This camel yields a wool, which is made into a coarse camlet. It carries a much heavier burden, than the common or one-humped camel. Some grain is purchased by the Kirghís, but none cultivated. Southward, on the borders of the Aral, and toward Tashkend, the Kara Kalpaks live in more permanent huts or houses, and are, to a small extent, agriculturists.

The character of the Kirghís may be inferred from their name, *Sara Kaizák* "robbers of the desert." This designation is Arabic, and is of course as late as the Arab conquest of Túrkestan. They scarcely merit the name at present, so well as do their neighbors, the Khívans and Túrkomans. Perhaps the influence of Russia is now overawing them. Like most half-barbarous men, they seem capable of, and enjoy, the extremes of activity and indolence. They are fond of athletic exercises, horse-races, &c. They are excellent horsemen, and can traverse their deserts, on horseback, at the rate of 100 miles per day. Other observers, who have seen them when the occasion for exertion was over, have described them as a "melancholy race," passing long periods of time in indolence, approaching to a stupid abstraction. Their features are Tartar, probably from intermixture with Mongol tribes. In dress, they follow the Tartar fashion, wearing caps, wide drawers, tunics, pointed boots, &c. They are a frugal, simple, hospitable, long-lived people. Fevers, colds, asthmas, &c., are said to be their most fatal diseases. The small-pox has committed great ravages among them at times, and is of all their disorders the most dreaded.

Russia supplies them with cloths, ironware, &c., in exchange for which they carry sheep, horses, &c., to Troitskoi and Orenburg. For a few firearms, which are refused them in Russia, they take horses and some slaves to Khíva and Bokhára.

The Kirghís live under a patriarchal government or that of elders, each horde having a khan, whose authority is despotic, and under him chiefs and elders. They give an escort to caravans passing through the country, and levy on them a moderate duty. Their code is the Koran. Offenders are convicted summarily, and punished with death, the bastinado, fines of cattle, &c. The Kirghís are said to have been converted to Islámism as late as A. D. 1600. They seem to be much less bigoted Mohammedans than their southern neighbors.

The Kara Kalpaks, to the number of 100,000, are also Mohammedans. The accounts extant of this region, and of the ruins of the cities and districts of Tashkend, Sáram Otrar, &c., attest, that it is now fallen from a comparatively high state of civilization. Under the influence of Russian vicinity, it may, at some future day, regain its lost elevation. Russia already claims the sovereignty over the Kirghís, but they, on their part, hardly yield a nominal allegiance.

The dominions of the khan of Kokan lie chiefly in the valley of the Sir, from Uzkend on the east, to Uratippa on the west (about 200 miles), and from the Alatag on the north, to the Asferah on the south (about 100 to 150 miles), corresponding nearly with the ancient Ferghána. The only detailed accounts we have of Kokan date back to the reign of Báber. In his time Andejan, on the Sir, was the capital, and hence the people of the country came to be called 'Andejans.' This fortress was then second in strength only to Samarkand. His description of his paternal kingdom, and its chief towns, Ush, Marghinan, Asferah, and Kojend on the south, and Aksi and Kasan on the north of the Sir, leaves untouched many of the points most interesting to modern geographers. Little or nothing is said of the geology of the country. From Abulfeda, we learn that "stones that flame and burn" were abundant, and used for fuel; a statement confirmed by later authorities. This deposite of coal, so valuable in the winters at Kokan, will, no doubt, at some future day be of the greatest importance in opening communication with the neighboring countries.

The winter climate of Kokan is known to be severe, but its summers are sufficiently warm to clothe the fields and gardens with all the fruits and flowers of temperate climates. Báber relates that it was a standing quarrel between the people of Ush and Kasan, which spot was the more healthful and beautiful. He praises the meadows and gardens, the tulips, roses, and violets, the melons, grapes, apricots, and pomegranates, the hills and running waters of his native country. In the heaths and highlands which surround it, he tells us that the pheasant, stag, white deer, and mountain goat, were abundant. The Usbek invasion has since changed the state of things, but as to the face, (or rather the capabilities,) of nature, this is still, in all probability, a faithful picture.

The population of Kokan, the modern capital and seat of government, is differently rated at 35,000 to 100,000. It is not probable, that it exceeds 50,000. We have met with no estimate of the population of the whole kingdom. Till within a few years, it included Uratippa, within its limits, but the half of this district, lying between Khojend and Samarkand, has been lately annexed to Bokhára. The people of Kokan are made up of Tájiks, Túrki, &c., under Usbek masters. The Tájiks (if not aborigines?) are of Persian origin, and their extensive dispersion over Túrkestan probably took place before, or not long after, the age of Alexander. They form, everywhere, the fixed, industrious, agricultural, and urban population. The Túrki and Mongol races, on the contrary, are distinguished by their love of a nomade

life, and aversion to civilized confinement. They dislike labor and prefer of all things, opportunity to plunder. The Mohammedanism has been, for some centuries, the religion of the people of Kokan. Of course their law and equity are both drawn from the Koran.

The government has been in the hands of Usbek chiefs, since their progenitors drove Báber from the throne of Ferghána. Omar, the present khan, is said to be a bigoted follower of Mohammed. He claims descent from Báber, and styles himself, "the commander of the Musulmans." It will be seen from numbers 6, 7, and 8, of our fifth volume, that Jehangír was bred at the court of Kokan, and aided by the troops of the khan in his irruption in 1826 into Chinese Túrkestan. The khan of Kokan commands the passes of Sir, leading to Kashgar. He is said to have been, on that occasion, at the head of 50,000 horse; but so large a force could hardly have been collected for anything more than a plundering inroad, for Báber tells us, that in his time, its revenues were only sufficient for the maintainance of 3000 to 4000 troops, and the power of Kokan is said to have since declined. The result of the invasion of Jehangír will be found in the last of the numbers above cited. It appears from the Chinese account, that after the death of that invader, peace was made between the Chinese officers, and the khan of Kokan. Trade was however interdicted between the two countries, until a second irruption of the Kokanese, or Kirghís, or both, admonished the Chinese to relax their restrictions. The cause of dissatisfaction was thus removed, and an arrangement entered into, but we are told that all this has not put an end to the unfriendly feeling before existing between the rulers of Kokan and Kashgar.

It is not clear how far the passes of Sir are now open to mercantile communication. The commerce of Kokan is not important. It exchanges fruits, silk, &c., with the Russians, Bokhárans, and Chinese, for hardware, manufactures, tea, &c. The prospects of this country are gloomy. It is oppressed by Usbek tyranny, and Mohammedan bigotry. Some powerful agent must act on this insoluble compound, before the elements of the state can form new and happy combinations. Perhaps such an agent is preparing in the growing power of Russia.

The kingdom of Bokhára is now the most important of the divisions of Usbek Túrkestan. It is, too, the section which has received most attention from late travelers, and of which we have the fullest information. It lies between 35° and 45° north latitude, and 61° and 67° east longitude. Uratippa and the desert of Kwaresm, bound it on the north; on the east, the Karatag mountains; on the south, the Oxus; and on the west, the desert of Kwaresm separates it from Khíva. The district of Uratippa, as far as the river Aksi, belongs more properly to Bokhára, but has been for a long time in possession of the khan of Kokan. Within a few years, however, the western half has been reánnexed to Bokhára. The Oxus is the natural boundary of Bokhára on the south, but the khan at present holds Balkh, Andkho, and Maimuna, on the south of that river. The distance from Balkh

to Bokhára, is about 260 miles, and from Eljík on the Oxus, to Dizzik (or Juzzak) about 240. These are the length and breadth of Bokhára. The subdivisions are, six districts in the vale of the Kohik, the district of Kárshí, the district of Balkh, and the district of the Oxus.

The plain between the Oxus and the Kohik, has an elevation of near 2000 feet; and the vale of Kohik from 1000 to 1500 feet. Patches of clay, with ridges, hillocks, and strips of sand, characterize the desert. The low stony ridges are of limestone, with oolite, gravel, &c. Bokhára has no valuable minerals, except a deposit of rock-salt, near Charjúe on the Oxus. Nearly all the water of the country is brackish. The climate is dry, but healthful. The purity of the atmosphere makes it a delightful region for the astronomer. The stars shine with unwonted lustre, in a firmament spanned by a bright milky way, and lighted up by brilliant meteors. The cloudless, serene, and brilliant skies of Bokhára, charm the traveler, and perhaps these made it, in the days of the Arabs, the celebrated sea of astronomical observation and discovery. Like all sandy countries, it is subject to extremes of cold and heat in summer and winter. The sands of the surrounding deserts are often heated to 150°, the air to 100°. The vales of Bokhára and Kárshí are cooler, evaporation lowering the temperature. In winter, snow lies three months, sometimes a foot deep, as far south as Merve beyond the Oxus. The climate of Balkh is unhealthy and oppressive.

The beauty and luxuriance of the vale of Bokhára have been celebrated ever since the Mohammedan conquest. The Arab and Persian geographers describe it as the first of the three terrestrial paradises. European travelers, however, ascribe a considerable part of these praises to the contrast of the surrounding deserts. Still they agree that all within the limit of irrigation is a sheet of gardens scarcely to be surpassed in beauty or productiveness. The crops of rice, wheat, barley, millet, maize, grain, beans, sesamum, &c. are abundant. The vegetable gardens yield, turnips, carrots, onions, radishes, greens, pumpkins, cucumbers, and the celebrated Bokhára melons. Báber, however, tells us, that when he was master of Samarkand, he caused the melons of Aksi to be compared, at an entertainment, with those of Bokhára, and that the former were pronounced incomparably better. The orchards bear peaches, plums, apricots, cherries, apples, pears, quinces, walnuts, figs, pomegranates, delicious mulberries, good grapes, &c. The wines made of these grapes are not palatable, but the raisins are excellent. Cotton is extensively cultivated. Excellent tobacco is produced at Kárshí. Hemp is grown for oil and bangle, but not manufactured. Maddar is cultivated, and a plant which yields a better dye, the 'esbaruk.' Indigo, sugar-cane, and the potatoe, have not been introduced. In some districts, south of the Oxus, wheat becomes triennial. In the deserts near Kárshí and Samarkand, the 'camel thorn' exudes a kind of manna, or wild honey, called 'turunjubeen,' which is collected and used extensively as a substitute for sugar.

The wild animals of the country are, the deer, antelope, wild hogs, and asses, wolves, jackals, foxes, &c. A small tiger is sometimes seen near the Oxus. The enormous lion which Alexander killed, seems to have no modern representatives: we find them existing, however, as late as 1363, in the memoirs of Timúr. Bears are found in the mountains to the eastward. The eagle and the hawk are often seen, and waterfowls are abundant. Game is scarce, but fish abound in the lakes and rivers.

Besides the cultivation of grain and fruits, the mulberry is planted and the silk-worm reared extensively, by the Túrkomans, along the banks of the Oxus. The horned cattle of Bokhára are inferior, and there are no buffaloes. The broad-tailed sheep affords them always excellent mutton. The Cossak horse and the Bactrian camel are brought from the region north of Kokan.

Bokhára, the modern capital, is six miles south of the Kohik, at a point where it has already turned southwest towards the Dingís. It is within five or six miles of the western limit of irrigation. Meyendorff, who approached it from the north, speaks of the distant view, as beautiful and striking. From Burnes, who came from the south, it was almost hidden, until entered, by orchards and gardens. It is surrounded with a high wall, eight miles in circumference. Within, the streets are narrow and crooked, and the houses of brick, are, as to exterior, without architectural beauty. The wood used in their construction is poplar. Twenty caravanserais, allotted to different nations, are open to the traveler. While the water does not fail, it is freely distributed by canals, shaded by mulberry trees, to private houses, baths and fountains. An artificial hill, 240 feet high is crowned with the palace of the kings of Bokhára. The public square or 'registan,' is crowded with busy or idle men, of almost all the Asiatic nations. The population of this city was estimated by Meyendorff, and Moorcroft at 70,000. Burnes, who visited it some years after, in 1832, gives it 150,000. The latter estimate is thought excessive, but security of property, and life, and excellent police, may have drawn to it, in the interval, this additional population.

Samarkand stands 120 miles eastward, and on a level 150 feet higher, once the capital of an empire, but now reduced to a dependent town of 8,000 to 10,000 inhabitants. Its habitations and gardens, are said to have once covered an arena of 48 miles, but are now included within a sixth of that circumference. Of all its splendid edifices, there remain only some colleges. Its site is beautiful on the level near Kohik, the hills rising behind it. In its decline it is still venerated.

Katta Kurgan, 50 miles west of Samarkand, and Dizzik 60 miles northeast on the borders of Uratippa, are villages of 2,500 inhabitants. Fifty miles south of Samarkand stands Shehri Sebz, and as much farther southwest, the city of Kárshí, in the beautiful oasis of 22 miles breadth, watered by the river Kárshí. This tract, though of less extent, rivals in richness the vale of the Kohik. Kárshí, the more populous of the two towns, is meanly built, but has 10,000 inha-

bitants. The desert again commences fourteen miles west of Kárshí. The observatory of Ulug Bey is still preserved at Shehri Sebz. This city was formerly called Kesh, and is celebrated as the birth and burial place of 'Timúr. The route from Kárshí to Bokhára, leads by numerous ruined towns and caravanserais. The ruins of Bykand, the royal capital in the time of Afrasiab, are still seen twenty miles southwest of Bokhára.

We leave to a further page any attempt to describe the races, which have been in succession to the masters of Túrkestan. Of the modern population of Bokhára, a large proportion is said to be Tá'jiks. The estimate of the total population made by Meyendorff, was 2,478,000. Burnes reduces this to 1,000,000, one half nomade and agricultural, the other half collected in the cities already named and in 400 villages. The Usbek of course occupy the high places of society, by the right of conquest. The Tá'jiks are mechanics, traders, and laborers. The Túrki tribes follow the nomade life, from which nothing can draw them. Four thousand from Meshed are found in Bokhára, retaining all their national peculiarity of features, and in some individual cases of remarkable beauty. Great numbers of Persian slaves have been brought from Túrkomania and Khíva, within the last 100 years, and they and their descendents now form a considerable portion of the population of Bokhára: 130 Russian slaves, still remain in confinement, though by an arrangement with Russia, none have, within the last ten years, been sold or brought into slavery. A few Chinese, too, shorn of their tails, are said to live in the same servitude.

The mass of the people, in easy circumstances, are fair, portly, and well dressed in white turbans, dark pelisses, drawers, boots, &c. The love of enormous boots, would seem to be an Usbek idiosyncrasy, even the ladies wearing them in their seclusion. The female dress differs but little from that of the men, except in being longer. Turbans and pelisses, and plaited hair, may not be unbecoming, but huge boots and blackened teeth must detract from the comfort and the charms of the fair ones of Bokhára. They are however beautiful, and though "born to blush unseen" in our time, still have right to the homage paid them in the early Persian and Túrki poetry. Nor is this the earliest celebration of Túrki beauty. It was here, that the lovely daughter of Oxyartes, won the heart of Alexander.

The Usbeks have been said to live on horseflesh, but it appears that this is seldom eaten. The lower classes eat beef, but mutton is the animal food preferred. They are fond of the both cheese and milk, and these, with fruits and ice, are consumed in incredible quantities, in summer. From the Kirghís country to the Hindú Kúsh, the taste for tea is universal, and the use of it also. It is presented on all occasions of business and hospitality, and the Usbek in his fondness for greasy things, often boils it with fat, salt, &c. This diet does not seem to be injurious. The health of the people suffers most from the dryness of the air, and from bad water. Guineaworm, ophthalmia, rheumatism, ricketts, leprosy, &c., are prevailing disorders.

There being no mines in Bokhára, iron and copper wares are imported from Russia. Sugar, indigo, muslins, shawls, &c., are the chief imports, via Cabúl, from India. Russia has also supplied this market with cotton and woollen cloths, chintzes, cochineal, &c., but British goods, by the route of Cabúl, now come into successful competition. Bokhára furnishes in return, raw-silk, cotton goods, wool, and the curled lamb skins, which are so much prized in Persia, Turkey and China. Two hundred thousand of these are obtained annually from the small district of Karakúl, near the Oxus, out of which, it is said, the fleece immediately degenerates. A good deal of the internal commerce of Bokhára, is transacted at fairs on market-days, which are held in all the towns, and to which the buyers resort from all sides, on horseback. We shall trace, farther on, the routes of communication through Túrkestan.

No analysis can detect in what proportions, Persian, Túrki, and Mongol, blood is mingled in the veins of the Usbeks of Bokhára, or of the population of Túrkestan generally. Some of the Usbeks are handsome; but in most, the small eyes, short, stout forms, flat noses, broad foreheads, high cheek-bones, and thin beards, are evidences of Mongol origin. Their language is a dialect of the Túrki, the speech of Central Asia, from Turfan to Constantinople. This widely diffused language has probably come down from the ancient Scythians. When the region from Cobi to the Caspian, was allotted to Jaghata'i, one of the sons of Genghis, the Túrki dialects then spoken within these limits, were gradually blended, and the product, the Jaghata'i Túrki, became a regular language. Its original alphabet, being an imperfect one, the Arabic was adopted. The Arabian domination, and the large proportion of Tájiks speaking Persian, had already given a strong infusion of Arabic and Persian terms to the Túrki. Down to the time of Timúr, it does not appear that many Túrki writers flourished. Timúr himself seems not to have profited much by the schoolboy privileges, in which he tells us that he participated. The world is probably indebted to his secretary for the memoirs and institutes, of which interesting translations, in English, have lately been given us. The interval between Timúr and Báber was the golden age of Túrki literature, and the productions of that period are said to merit the attention and admiration of the oriental student. Even then, however, the Túrki seems to have been the language of poetry and description, of sentiment and genius only, while graver subjects, theology, and the sciences, were given over to Persian and Arabic. Báber himself, and many of the princes of his time, were poets, and their native tongue seems to have been the object of their warmest choice and affection. It is said of the compositions of that time, that two ninths of the words are of Persian or Arabic extraction. Their style is simple, unadorned, and forcible. They are as remarkable for grace, freedom, and naiveté, as most oriental writings are for pomp, metaphor, and hyperbole.

After Báber's time, the Túrki was gradually neglected, and for a long period, nothing of importance has been written in it. The

mollahs have filled Túrkestan with their Arabic and their religion, and the spirit of Túrki poetry is forever departed. It is mentioned, as a singular fact, that afterwards, when the Persian was the language of polite intercourse and diplomacy in the neighboring countries, the Túrki was the court language of the Soofi masters of Persia. The same is said to have been the case in Persia, under the first sovereign of the reigning dynasty. This is one proof of the love which the princes of Túrki extraction, from the Caucasus to the Sir, have ever borne to their native language. Though in a great degree superseded, as a written language, the Túrki is still spoken as widely as in the days of Jaghatái. It is the speech of Kashgar, Bokhára, the Crimea, the greater part of Turkey, and half the Persian empire. The dialects of the Turkomans, Usbeks, Kirghís, Kassáks, Bashkirs, &c. &c., are radically the same.

The government of Bokhára, is that of 'church and king.' There is no 'state' within the region of the Usbek domination. Wherever the Usbeks have come, every vestige of popular rights has disappeared from before them. No public assemblies, no aristocracy, remain. While the Turkomans everywhere boast that they live 'without the shadow of a tree or a king,' the Usbeks, on the contrary, have obliterated every trace of popular or presbyterian forms, and established their unmitigated despotism. The Koran seems to be the only check on the will of the king. In this region, at least, democracy has not been able to contend against bigotry and despotism. It is singular, that when innovation is changing the political and religious systems of the central and western Mohammedan states, the same system should revive and gather strength in the most eastern. In this direction, the old and decaying trunk still shoot out vigorous branches. The Usbeks long ago adopted the whole detail of Islámism. The era of bigotry, however, began with Begí Jan, fifty years ago, and is perpetuated under his descendants.

The present king, Bahádúr khan, ascended the throne in 1825, and under him Bokhára has enjoyed comparative quiet and prosperity. Substantial justice is secured by the decisions of the mollahs on the Koran. It is not however justice in mercy. The decisions are rigid and the punishments severe. The king is an example of strict observance, and those who do not keep Friday must not expect the royal clemency. The state of society and domestic manners may be supposed to resemble those of other Mohammedan countries. It is to be expected that the Mohammedan should seek to enjoy on earth, the pleasures which give its charm to paradise. Slavery may almost be ranked among the religious institutions of Bokhára. The súnies of this country regard it as a favor done to the Persian sháh to buy him from the manstealing Turkoman, and give him all the chances of paradise, afforded by a forced conversion and a life of slavery. In other respects, we are told, these slaves are not ill treated, and the Usbeks being a simple people in pecuniary matters, they often acquire property. Comfortable treatment does not stifle the captives' yearnings after their native land, but with all their efforts, few com-

paratively can escape from servitude. The idea, that they will relapse into heterodoxy, is an insuperable barrier to their general redemption, and thus the religion of the súnies perpetuates, as well as originates, their slavery. These religious differences go on to national aversion, and the Usbek and the Persian despise and hate each other.

The revenues of Bokhára are drawn from the land tax of one fourth, a capitation tax on all foreigners, not Moslems, and a duty of $2\frac{1}{2}$ per cent. on commerce. It amounts to 277,000 tillahs = \$700,000. Balkh yields no revenue, the little levied there being granted to a Turkoman chief, who is charged with its defence. It is pretended, that the king is maintained by the capitation tax, and that the rest of the royal revenue is exhausted on the faith and its ministers. But Bahádúr khan knows the value of a good body of troops, and that largesses are popular with soldiers. He has an army of 20,000 horse, 4,000 foot, and 41 pieces of artillery. To this may be added, on emergency, 50,000 militia, and further levies from among the Turkomans. He is still young and ambitious, and ably supported by his vizier. A part of Uratippa, the country around Shehri Sebz and Balkh have been already acquired by him, and it is probable that his dominions will go on extending. His patronage of the mollahs and students, has brought to his support the whole of their powerful influence.

The number of the latter is set down at 12,000, and so many as there may be of them, it seems there are so many perfect drones in Bokhára. They occupy the 366 colleges of this learned city; one third of which are large institutions, and all well endowed. These endowments consist in lands, bazars, baths, &c., and out of these, the professors and students receive their allowances. The colleges are built like caravanserais; ranges of small apartments surrounding open courts or areas. Half the year they are shut, that the students may labor in the field. Returning from their field exercises, these schoolmen plunge again into the mazes of Moslem theology. Classes are open from sunrise to sunset, and here, in the presence of professors, the day is passed in speculation and dispute. The early literature of the Tájik era, the science of the Arabian rule, and the later cultivation of Báber's time have passed away, and there remains this *caput mortuum* of dogma and delusion. Bigotry apart, Bokhára is the best governed and most promising state of Túrkestan. Its rulers desire the alliance and commerce of British India; but towards its neighbors of Kokan and Kúndúz, it looks with distrust, and neither of them will be likely to let pass an opportunity of encroaching on the others. New struggles and new ravages must be considered probable, unless Russian ascendancy, or the influence of reform in Turkey, should extend to Túrkestan, and place on a new basis, its future destinies.

P. S. From a memoir on Kokan, by W. W. Wathen, esq., we gather the following additions and corrections to the above notices. Mohammed Ali the present khan, succeeded his father Omar, about 1822. His authority extends over to the vale of the Sir, from Ush to Tashkand, inclusive. He claims the country northward to the Kúk Sá, or Blue River, which has been

agreed on as the boundary line between Kokan and Russia, thus adding another partition to Russian history. Kokan is subdivided into eight districts, governed by chiefs appointed and removed at the khan's pleasure. Mohammed Ali, did not favor Jehangir, but held him in honorable restraint, till he made his escape and engaged the Kirghís to support him in his invasion of Chinese Túrkestan. Mohammed Ali, irritated by some ill-treatment of his people, made a simultaneous irruption. When peace was restored, Mohammed Ali bound himself to keep the Kirghís in check, and was, by stipulation, permitted to send a deputy to rule the Mohammedans in Kashgar, and entitled to receive a share of the transit duties.

Mr. Wathen thinks his description of the city of Kokan, its hundred colleges, five hundred mosques, and 100,000 inhabitants, rather exaggerated. (See Journal of the Asiatic Society of Bengal, No. 32, August, 1834.)

ART. VI. *Remarks on the opium trade, in reply to the communication from A Reader, published in the last number of the Repository.* By Another Reader.

MR. EDITOR,—I hoped that I had, with the aid of my authorities and supernumeraries, given my opium antagonist, good humored as he is, the *coup de grace*, in my last; when, to my no small surprise, up he jumps again, in this number, as lively as ever. I say I hoped this, as this “thrice routing one’s foes” is no agreeable task, and this is now mine, if I again go over his ground. All his arguments, as he would call them, or assertions, as I would prefer, I have had the pleasure of meeting before—in his former letters; but “even though vanquished, he will argue still.” *He* complains that *I* said *too much*; *I*, that *he* says *nothing*—so we are quits, as to this. I will not now detain him long; and that for the reason given. I do not know that he, *individually*, is on his trial; nor did I mean it. I asserted, or wished to do so, that the system of opium dealing, and its advocates, of whom he is the present chosen one, were at the bar of public opinion, for trial. And so they are; the plea is read; archdeacon Dealtry has made the opening speech. I followed with V. P. M., and brought a cloud of witnesses: he has pleaded not guilty; and lugged in Dr. Walsh, the Ra’jpúts, and a Chinese comprador; and, though last not least, his own opinion, as his evidence:—the public is the jury; you shall be recorder; and now, as the heralds in the old trials say, “God favor the right!”

But, Mr. Editor, I must go on in form, and cross-examine the witnesses. Call Dr. Walsh into court!

“Are you a merchant?”—“No.”

“You are a traveler and a bookmaker?”—“I am.”

“You are a great hand for finding mare’s nests, in the shape of old stones, inscriptions, &c., and in decyphering clearly what others are puzzled to see?”—“There can be no doubt of it.”

"In the matter of opium, pray what may be your opinion?"—"Why, I cannot say that it is worth much; you see, I went through that part of the country at a hand-gallop; and all the information I got was from a pudding-headed landlord of a *kebaub* shop, where I stopped for a snack."

"He, I believe, told you that a boy could eat some pounds of this in a week, without harm?"—"Something of that sort, sir, as I remember."

"And that poor laborers in Syria, under the generous and liberal sway of the Turk, can afford to use the best lands (on which the poppy grows), merely for their own use; and that all take it, rich and poor, turn and turn about, share and share alike?"—"I think, I was told something about it."

"And you believed it?"—"That was no business of mine: but you may, Mr. Counselor, if you like."

"Thank you, Dr. Walsh, for nothing—you will excuse me. But, as to what you report about its use falling off, and its only making people a little glorious or so, *kef*, I think, you call it—did you believe that too?"—"You seem to mistake the point, sir; my object was not to *inquire* as to opium, I only wanted to write a thumping book, *de omnibus rebus*, &c., so what I heard, I put down. Had it been an inscription, indeed, that no one could make head or tail of, *that* would have been a different thing. I should have compared, weighed, and sifted the evidence; quoted all the old books, that I could see or hear of; and, if I had not either convinced or sickened you, I give you my honor, I would, at least, have done my best."

"Good morning, Doctor, you may stand down."

[*Note.* In confirmation of my opinion, as to Dr. Walsh's book, expressed in your April No., as well as the above, I refer you to the Edinburgh Review, for October 1836, received in Canton since the above was in your hands. You will see that I am borne out in my opinion, all but word for word, as to his facility for roadside stories, &c., &c. Where did 'A Reader' find that Dr. Walsh is 'so respectable, so listened to, or so worthy of belief?' My opinion is not much, though I formed it from a perusal of the book; the authority of the Edinburgh Review, he will, I fancy, allow.]

"Now you, *Mohammed Cawder Bux Shah Allum Bchauder Singh*, tumble up! You are, I think, by birth a *Rājput*; and, by occupation, a sipahi, in the Company's army."—"Hei Sahib!"

"Come, never mind your *Hindústānī*, or whatever it is; but let us have truth and plain English."—"Very good, sir."

"You are an admirer of opium?"—"Yes."

"May I ask why; is it a good thing?"—"Excellent; when I can only get enough to make my soul happy, I don't care a *courie* for any one—naib, subahdar, captain, colonel, or general."

"So that it makes you forget yourself?"—"To be sure; what else do you think I take it for?"

"Why, is it not a nice thing?"—"Not at all, quite the contrary; you foreigners take it when you are sick; how do *you* like it? If it was not for the consequences, I would not swallow it."

"Do all the *Rājputs* take it?"—"Do all *topi-wallahs* drink brandy *pani*?"

"No, and those who do, are not the most respectable of them."—
 "Just so with us as to opium."

"Is it allowed or forbidden by your wise men?"—Forbidden, of course, as are all sorts of intoxication."

"Are you sure?"—"Yes, look in Hamilton Sahib's book about India, you will find it; and he knew, as well as I do."

"You have not that book in your waistcoat pocket, have you?"—
 "To be sure I have; here is the passage, (p. 100, vol. 1,) read for yourself."

[*"The extracts of poppy and hemp are, by native moralists, considered more innocent than spiritous liquors, yet they are much more apt, than distilled spirits, to lead to the most beastly private intoxication. A brahmin who intoxicates himself with these drugs, is considered highly blamable; but it does not involve the loss of caste. Many of the lowest tribes use them, whenever they can."*]

"And if you know that it is forbidden and a bad thing, why do you use it?"—"Because I cannot help myself; I have begun, and I must go on, though I know that it is killing me, and though I fear it may, some day or other, cost me my life, for mutiny or murder, when I have too much or too little of it."

"Very good, my friend, you may stand down!"

"Now, Mr. Reader, let us hear how you will stand a cross examination—up in the box, if you please."—"I am not in court, and I won't be cross-examined by you; pull your wig off, and we will talk the matter over."

"Oh, very good, very good, sir; just as you please."

"Mr. Chinaman, come now, let us have a look at you: you were comprador to a large house in Canton, for many years?"—"Yes."

"And you for many years, took opium daily?"—"Yes."

"Do you still continue to take it?"—"No."

"No! I thought you did; why not?"—"I gave it up more than three years ago."

"Why, if I may ask?"—"Because I was afraid of it; I saw the fatal consequences in many of my countrymen; and I was afraid of them on myself."

"And so you gave it up?"—"Yes; but after a dreadful struggle; I fell off to a skeleton, and became very weak, and could eat hardly anything; but I went on; my family wept, and begged of me to take to it again; but I saw the hold that it had of me, and so I persevered."

"You must be a strong-minded and a clever man; pray what is your opinion, and that of your intelligent countrymen, as to this—is it a deadly poison, or merely a social and harmless article of luxury?"—"What is the use of asking me such a question; worse than you think of brandy, we think of opium."

"But, then, a *little* is no such a dreadful thing as is said to be by some people?"—"I'll trouble you! whoever *continued to take but a little of it*?"

"You think that, then, impossible?"—"To be sure I do."

"Pray are you better, since you gave up the practice?"—"Ama-

zingly; I eat four bowls of rice, a catty and a half of pork, not to mention more small matters, per day; and, what is better still, I now enjoy what I eat. Before opium was meat and drink, board, clothing, washing, and mending: it was all I cared about."

"I thank you, sir, Mr. Chinaman, you have given excellent evidence."

But you, Mr. Recorder, will ask if this is the same man whom 'A Reader' speaks of. It is, and I think our friend ought to have told the whole story. This man was an extraordinary person for a Chinese; and the substance of what is above given, is what he assigned to European friends for his renunciation of the 'elegant' habit; and a bitter time the poor man had of it; and well must he have known the depth of the abyss into which he was rushing, before he could have found resolution to continue the struggle, and *triumph*, as, highly to his credit, he did. Would he, think you, have so *written* to give up a harmless and agreeable enjoyment?

I send you, Mr. Editor, the name of the party, as 'A Reader' does, that you may see if I am right. As I have not seen him for a great length of time, I cannot insist on his continuance in his determination. I speak of the early part of 1834 (I think); and, for the facts, as told, I vouch. Should he have again taken to opium, it will be to me the strongest possible proof of the impossibility of any one continuing long to refrain when once he has begun; but, for his sake, as an intelligent and amiable man, I hope he has persevered.

As to *my* evidence, a dozen witnesses are in court; and I have subpoenaed two dozen more — let 'A Reader' examine them, before he goes on. But to leave banter, Mr. Editor, 'the reaction' that he talks of, in his last, has, he truly says, commenced; and time it was it had; but not as he avers; it is 'a reaction' *against vice*, from which the gilding is being torn; and not in its favor. It is 'a reaction' to redeem the odium on the foreign name, that has accrued from the inpouring, for many years, of an unnecessary and destructive nastiness into China, corrupting the public health, undermining morals, producing vice, disease, and misery, and recoiling on ourselves, by forming the grand argument, the insurmountable one (save as a consequence of the use of successful force) against the introduction of our religions, morals, sciences, and commerce, into this prodigious and favored land. May 'the reaction' be a speedy one!

I believe that 'A Reader' is right in saying, that some women use opium in China; but I think, as I hope, that they are but few; and that *they* are all to be looked for in a degraded class. Were it not so, the obvious evils would be yet greater than I have asserted. As to the constant use of five mace per day not killing, I recollect a story of an old major, at Barbadoes, who condemned sobriety, and despised temperance; as to abstinence, I doubt if he ever thought of that — and this on the ground that he had been on the island five years; had seen sets after sets swept off, while he, the survivor, drank three bottles of Madeira and one of brandy per day; and had never once gone to bed sober: yet this would scarce excuse spirit-drinking.

The picture of the opium smuggler, on his high trotting horse, armed to the teeth, ready for all comers, and jogging along with two chests of opium slung, as the sailors say, fore and aft, has, as he says, given way to that of a merchant, at his desk, his pen behind his ear, folding up opium orders, which is, certainly, as I before said, 'genteel,' at least; and this is something.

As to the tael per day, I will not reassert what I said about a mace; but do you, or any of your readers, ask any of your Chinese friends—better that he should not be an opium broker, or a smoker if possible,—and you will see or hear, who of us is right, as to the quantity, and, consequently, the number of *victimised*, as A Reader will call them, ("I thank thee friend, for teaching me that word!") the number of VICTIMISED smokers of opium in China.

Canton, June 2d, 1837.

I am your's, Mr. Editor,
ANOTHER READER.

ART. VII. *Education: defects of the institutions for educating the Chinese; Anglochinese College; Singapore Institution; Morrison Education Society; the desirableness of uniting them and founding a College.* From a Correspondent.

[Our Correspondent has here touched on a subject which ought to be thoroughly canvassed. In the great business of education it is time for the 'day of small things' to pass away; though, in fact, many of the first principles are yet to be established, primary measures adopted, and the deep and broad foundations laid. The college at Malacca ought to be reinforced, and rise at once to the dignity of similar institutions in other countries, otherwise its name should be changed. The trustees of the Singapore Institution have so modified its original design, or at least, so suspended its execution, that it seems now to stand nearly on a level with common schools: however, the day for it to rise may yet come, we hope soon. The members of the Morrison Education Society have not, we suspect, embarked in their enterprise without having considered the difficulties to which our Correspondent alludes, nor are unprepared to encounter them. His friendly counsels, and those of others who may feel the same interest, the Society will, no doubt, duly appreciate.]

THE Evangelization of China is a topic of momentous importance. It might be shown that the human family does not present one of equal interest, certainly not one of equal magnitude to the philanthropy of a Christian. The first inquiry is—Is it to be accomplished? And the next is; How should it be undertaken? What are the means that should be used? What plan or plans should be adopted? In answering these questions, some difference of opinion, as to the mode, would appear in the plans of those, even, who believe that ere long China will become a kingdom of Christ. Education, all will agree, is of great, if not of essential, importance, for the purpose of diffusing light

and truth among the dense population of that vast empire. The object of this communication is to make some remarks, and to throw out some few suggestions, respecting the efforts that have been made or are making to establish colleges, schools, &c., for the superior instruction of the sons of Han. While the writer does rejoice sincerely that so many efforts are making to benefit the numerous subjects of the 'son of heaven' and the surrounding nations, still he cannot but regret that those efforts have not a convergent direction given to them, so as to produce a decided effect, instead of the present divergent direction, which divides the energies that are now exerted, and their influence to be, consequently, to a deplorable extent, unfelt and unknown. The common and ordinary schools do not come within the scope of this communication, they are, therefore, passed by unnoticed. At some future time an opportunity may be afforded to offer some hints respecting them also. In referring to those of higher pretension, we shall begin with the

Anglochinese College. We do so because it is the first that has been permanently founded, on an extended scale and an enlightened plan. Nothing more need be said here than, that it was the intention of its founders that this institution should be a *college*, in the common acceptation of that term, and we believe the people of Christendom think the work of a college is now done within its walls. But that such is not the case will appear from its Report for the year 1835, published in 1836. 'The senior class,' it is reported, 'continues to improve in Scriptural knowledge; also in geography, writing, arithmetic, practical geometry, translating Chinese into English, and vice versa, general reading,' &c. This is the account given of the senior class, nothing therefore need be said of the junior classes. When also it appears by the same report, that there is only one individual, with the exception of two native assistants, to conduct all its departments, it is self-evident it can be a college only in name. In reality, then, it is only a school. It is plain also that it has failed so far in answering the original intention, for it does not afford, neither can it, indeed, as at present conducted, that kind of instruction which is compatible with the idea of a college. It is not intended here to attach blame to any individual, but to point out the obvious fact, that its plan is defective, and consequently that its operation is inefficient, and the studies are not of that advanced kind which they should be. There is then need for something more and better.

The next establishment that claims attention is the *Singapore Institution*. All your readers know the failure of that effort. We shall not attempt to detail here the circumstances that led to that result, but express an ardent hope that there is life yet in it, and that it will rise like another phoenix to triumph in its strength and vigor. But there is perhaps a well founded reason to fear, that it will be, like the Anglochinese college, a failure in every thing beyond and better than a school: if it be a mere school, let it be a good one. It does appear to me, after mature and repeated reflection, that such will be the fact—and I state this conviction from knowing pretty well what

the prospects of its trustees are. It is true that this institution does not contemplate the state of the Chinese, particularly, because of the existence of the college at Malacca; but still it hopes to do something towards the instruction of those who are descended from the inhabitants of the 'middle kingdom.' There are here two sets of trustees, whose object it is to benefit the surrounding nations, and thereby erect a monument to the memory of sir T. S. Raffles. Many of their friends fear that that memento will be only a school!

The last Institution to which reference will be made now is, the *Morrison Education Society*, a pretty full account of which is found in the Chinese Repository for December, 1836. This institution has commenced well—subscriptions are liberal, if its supporters are not yet numerous. Now when the Anglochinese college was established, subscriptions were liberal also—and donations of books and money were poured into the hands of the trustees in considerable abundance, and they have not wanted, as far as their present plan entails expense, all that they required to carry on the labors of the institution; but if they carried it on upon the plan of a college, appeals to the public would be essentially necessary still. And ought not the 'Morrison Education Society' to fear that disappointment may be in reserve for it also? Malacca and Singapore speak somewhat powerfully in this way; the former being confined to a contracted plan, and the latter, for years past, to non-existence!

Now, this anticipated failure is founded on past experience; for which there must have been a cause. And that cause will operate also in future time, unless it be obviated by making such provisions and arrangements as will overrule its influence. But it is apprehended, that so far from such arrangements being made as will keep the above institutions in vigorous existence, they will, in consequence of the division of energy which they will inevitably occasion, linger in an infantile and inactive existence. One prime cause of this will be the want of funds, and that because the same friends must supply them all with the 'essential;' and it cannot be expected of them to make princely annual subscriptions, although they may make such donations: but such donations are like angels' visits, 'few and far between.' The expenditure at Malacca for the year 1836 was \$1639.45. There is not the least doubt but that they have been as economical there as it was possible to be; but it is evident that, if that institution had been conducted on an extended scale, the annual expense would have been four and perhaps five or six times as much. Hence the apprehension, that the above institution will, to a great extent, fail to accomplish what is incalculably desirable—a college! Some, no doubt, will say, oh, remember the disasters of Singapore! All this is well remembered, and still the attempt to establish a college in extragangetic India is most urgently pressed on all who are interested in the spread of science and religion, among the nations of the east. How can this be accomplished?

Let the subject be fairly discussed in the Chinese Repository, as well as in all the other publications in this part of the world that will

admit any contributions on the subject. Further, let the trustees of the above institutions open friendly correspondence with one another, with a view to unite—to act—and to accomplish. The *animus* of this communication is this; *let the above institutions become one*. Then, and not till then, will there be erected a monument worthy of the names of sir T. S. Raffles and Dr. Morrison! The object is well worth the attention of Christian philanthropists, and it will reflect honor on Britain and America, and all the enlightened kingdoms of the west, that engage in it.

ART. VIII. *Religious and literary intelligence. Mission to the Dayaks; the fourth annual report of the Parapattan Orphan Asylum; second report of the Temperance Society at Penang; report of the Schools at Singapore.*

THE Dayaks, within a few years, have excited unusual interest among the friends of humanity; and the consequence is, direct effort to carry to that people the blessings of the gospel of peace. The following paragraphs are extracted from a letter dated at Sambas, December 30th, 1836, written by the Rev. William Arms.

“I took my passage in a native prahu, embarked on the 26th of May, 1836, from Singapore, and reached Pontiana on the 26th of June, happy in arriving in the land of the Dayaks, and I trust thankful in having escaped the dangers of the sea, and specially in being rescued from the pirates, by whom we were attacked, and from whom we were delivered by a kind Providence, without having the means of defending ourselves. During my stay at Pontiana, I accomplished but little. At Sambas I was kindly received both by the resident and sultan, by whom I was allowed to visit the Dayaks with a Malay guide. The manner of my reception you will learn from the following extract from my journal.

“Thursday, October 6th. Having made the necessary arrangements with the sultan, I proceeded this morning to ascend the river, for the purpose of visiting the Dayaks at a place called the Brow. Our boat was rowed by four men; and a son of one of the pangerans accompanied me for a guide. The river, at first, was about twenty yards wide, but soon grew narrower, and the marks of the tide were left behind in a short time; and the banks, which, at first, were low, and sometimes marshy, continued to rise till they were at least ten feet above the water. Our course was extremely crooked, and very much interrupted by trees lying across the stream, many of which were of the kind called “iron-wood,” and from their appearance they had been there for ages. In consequence of this it was necessary for us very often to lie flat, in the boat to allow it to pass under the logs, or to climb over them, ourselves, while the boat was pulled under, and sometimes over, them. We arrived at the Dayak village about dusk.

Its appearance, as one approaches it, is not unlike that of a Chinese bazar, being one continuous building, but differing in being elevated some six feet from the ground, having a platform about fifteen feet wide in front, and the whole surrounded with a fence made by driving strong stakes into the ground. On inspection, the houses were found to be built of poles, covered with a thatch made of grass and bark. Poles were also used for the floors. On ascending the platform I was led by my guide to the door of the headman, where I was met with a bamboo dish of water to wash my feet; thence I was invited to enter his apartment, where a fine bamboo mat was spread for me to sit upon. It was unnecessary to invite the people to assemble. We were in the front hall, which extended the whole length of the village, and as I was conducted by one whom they knew, there seemed nothing to prevent them from indulging their eager curiosity to see a white man, none having visited the place before; and I was soon surrounded with about 200 people, old and young, all ready to catch the words as they dropped from my lips. The grown up wore a piece of cloth around the loins; the children had nothing but a string of teeth around the neck. Their dusky forms, piercing eyes, bushy heads which seemed to contain a sleeping intellect within, the anxious gaze of the countenance, the wretched hovel with which they are surrounded as their home, and the sight of a quantity of blackened skulls hanging over our heads, all combined, made an impression on my mind which will not soon be erased. Such was my first audience among the Dayaks. Never shall I forget the expression of their countenances, when, in explaining the object of my visit, I brought to view some of the leading doctrines of the Christian religion, and preached to them Jesus Christ as the sinner's friend and only hope. In the conclusion of the conversation, they said they should be glad to have me come and live with and instruct them. They also said, in answer to my query, if I would come and live with them they would *cease cutting off heads*, and gave me some of their weapons as pledges of their sincerity and friendship. At length, I lay down where I had been sitting and slept sweetly, with about thirty heads hanging over me, all the property of one man; several Malays with their kris being on one side, and about twenty stout Dayaks on the other.

“‘Friday, the 7th. On leaving this morning, several brought rice, eggs, fowls, &c., as presents, and we parted with every token of mutual regard, and the visit will be long remembered. In passing on, I stopped to see their pantak or idol. It stands by the side of the stream, at some distance from the village. It is a piece of wood, roughly carved into somewhat the shape of a man, with shells nicely fitted in for eyes, mouth, &c. At this place there were eight, which seemed to be the representatives of as many generations. It is said that when a head is taken, they make a feast, in which their pantak takes a part. At such times he is clothed and receives from them a precious bit—a part of the flesh of the face, the remainder being eaten; and when their *tuéh* dies his body is burned, and the ashes are given to this idol, either by scattering them in the winds, or by putting them

into a hole in his body. Other than this, I was not able to learn that they bestowed upon it any worship, or that they worship anything else. They evidently believe in transmigration, supposing that the Dayaks become deer, and the Malays swine, and consequently they eat the flesh of the latter, but not of the former. To nearly all my questions, in regard to their opinions on the subject of religion, the only answer that I could obtain was, "I do not know."

2. *The fourth annual Report of the Committee of the Parapattan Orphan Asylum*, read before the members and friends of that institution on the 31st of last March, has just reached us. The number of children now on the list of the Asylum is thirty-seven, nineteen boys and eighteen girls: two of the latter are living in a private family. The total receipts during the year have been £12,476 62; the disbursements, £14,665 93; which reduces the balance, £6,245 80, left in the treasury at the close of last year, to £4,055 89. The Report exhibits a good account of the institution, which is conducted, so far as we are able to judge, with wisdom, energy, and economy. Its object and direction are specified in the 2d and 5th articles of its constitution:

"Art. 2. The object of the institution is, to lodge, feed, clothe, and educate such orphans and other children, descendants of Christians, as may be left, in this part of India, *destitute*, or with means insufficient to procure suitable care and instruction to render them useful members of Christian society.

"Art. 5. (a) The business of the Society shall be managed by a Board of Directors, who shall be chosen at a general meeting of the members, to be held annually on the second Tuesday of March, with the exceptions hereafter to be mentioned. (b) This Board shall, for the present, consist of a president, a treasurer, a secretary, and twelve members, one of whom shall be named by the Board, to act as vice-president. (c) The president, treasurer, and secretary, when once elected, shall be considered permanent, until relieved from their duties by unavoidable circumstances, such as change of residence, and continued infirmity of body or mind, the vote of the members at the annual general meeting, or in extreme cases, that of the Board of Directors. None but members of the institution may be elected Directors. (d) All the members of the Board may be re-elected and eight must be, i. e. not more than four shall retire annually. (e) The Board shall meet for the transaction of business on the first Friday of every month, and oftener, if necessary, at the discretion of the president, or the desire of two of the other members of the Board. These extra meetings shall be convoked by written notice from the secretary on the order of the president. (f) Six members and an officer of the Board of Directors shall form a quorum."

3. *The Temperance Society at Penang*, the second report of which is before us, was established April 13th, 1835, and is auxiliary to the British and Foreign Temperance Society. The Society requires those who wish to become members of it, to sign the following pledge:

"I, A. B. do hereby agree to abstain from the use of every kind of ardent spirits (except when medically prescribed); and that I will not myself sell, or cause any to be sold, but that I will discourage the use of them to the utmost of my power; and I furthermore bind myself to be temperate in the use of wine, beer, and every other intoxicating liquor not prohibited by the regulations of the Society."

The report shows that the Society has had to encounter opposition and ridicule, while it has already accomplished much good, and is prepared to effect much more. The following extract is from a letter, written by the patron of the Society, the honorable sir William Norris; it is dated December, 26th, 1836.

"My best wishes are with the society; nor is my opinion of its utility at all shaken by the ridicule with which I have heard it assailed. Fortunately for us, this is the extent of the opposition on which we have to reckon; and such opposition is perhaps matter for congratulation, as implying a lack of argument on the side of our opponents. Had we lived and proclaimed our opinions in a less enlightened age, I verily believe that many amongst us would have had a good chance of martyrdom. Let it never be forgotten, that when Christianity itself was reviled by Tacitus and Pliny, as 'an execrable superstition,' and when tortures and death awaited its professors, the worst that could be urged against them was, 'that they were accustomed to meet together and bind themselves by an *oath* to abstain from all wickedness!' I do hope, however, that our worthy chairman can assure us of our personal safety—guilty as we certainly are of pledging ourselves to abstain from ardent spirits!!"

4. *The Report of the Singapore Schools* for 1836–37, appears in the Chronicle of the 10th instant. We have no room for remarks or comments, but only for a single extract, which in few words exhibits the present state of the schools.

"In the report published last year it was stated that the number of boys in the English school was 45. This has since gradually increased to 66, the present number—with a promise of an addition within a few days. The school is divided into ten classes, each being made small so as to be rendered more manageable in the confined room in which the school is held at present. Those of the first class are daily engaged in the study of ancient history, of geography, in which they are now tolerably proficient—and have lately commenced learning the outlines of astronomy. They are frequently exercised in English parsing, and it is intended to set them soon to composition, not the least important branch of education. The highest stage in arithmetic, that any of them have attained, is the rule of three. The acquisition of the English language being considered of the first importance, to advance the scholars at present to a higher rule has been considered unnecessary, as this can be attended to with more facility hereafter. The second class are examined daily in grammar, geography, reading and repeating a portion of Walker's pronouncing dictionary. The lads of the first and this class constitute the daily monitors of order and are teachers of junior classes, when not engaged in repeating their lessons. All of them write tolerably good hands. The third class repeat daily a portion of Carpenter's spelling—recite a verse or two of poetry, as an exercise of memory—and read, spell, and write. The fourth class rehearse a portion of easy English phrases, the meaning of which they are obliged to give in the Malayan, the language most familiar to them, as it is indeed to almost all the boys. They likewise read, spell, and write on paper. The junior classes are variously engaged, according to their standing, in reading, spelling, repeating easy verses and phrases, and in writing on slates, the tenth or lowest being composed of little urchins who are acquiring the alphabet, and who, during writing time, endeavor to print the characters on slates, from a large copy-board placed before them. But amidst these

multifarious exercises, religious duties are not omitted; the school opens and closes every day with repeating the Lord's prayer, and the collect of the week: a portion of every Wednesday and Saturday is devoted to the reading of the Holy Scriptures in regular course, the first and second classes reading from the Bible, and the third and fourth classes from the New Testament. This exercise, however, is not made imperative on any boy, should objections be made to it by his parents; and it is pleasing to add, that none has ever been made. Those boys who are of the Protestant persuasion are questioned on Saturdays, from Watts's Catechisms."

ART. IX. *Journal of Occurrences. Arrival of his B. M. ship Raleigh; the hoppo's appointment continued; a new hong merchant; stoppage of the European passage-boats.*

HIS Britannic majesty's ship Raleigh, M. Quin, esq., commander, arrived off Macao about the middle of this month; and was forthwith dispatched "on a cruise." The admiral, on the Indian station, has received orders, it is said, to keep one ship, at least, continually in these eastern waters.

The hoppo Wän (commissioner of maritime custom) has received orders to remain another year in Canton. A new hong merchant has just been admitted into the eohong: the name of the hong is *Paouho*.

An edict from Täng, president of the Board of War and governor of Kwangtung and Kwangse, to the senior hong merchants.

On the 15th instant (June 19th), I received a communication from Wän, the commissioner of maritime customs. It contained the following statement.

"Wang Shing, one of the officers connected with the custom-house, has presented a report, made in obedience to commands to inquire whether the large passage-boats are engaged in smuggling, that thereby evidence might be procured for an investigation of the subject; it is as follows:

'Having received your excellency's commands, I went at midnight, on the 14th instant, in a boat, to make secret inquiry on the river near the thirteen factories. I saw there three large boats, having decks and two masts, and three small ones, with decks and one mast, anchored in the middle of the stream; but saw no goods taken from or put into them. I continued the watch until 4 o'clock the next morning. On returning home, passing near the west side of the Dutch Folly, I saw another large boat, with two masts and a deck, anchored close by the rocks. I then returned to the rear (i. e. front) of the factories, and sent for the linguist Atom, and asked him, whence and wherefore those seven boats had come to the city, and to which of the devil-factories they belonged, making all the inquiries requisite for thorough investigation. It is my opinion, that hitherto, according to the established regulations, the large boats, with two masts and decks, have been interdicted; and that only the small ones, with but a single mast and no decks, have been permitted to go up and down the river. Moreover, repeated orders have been given to the hong merchants and linguists, not to permit those large boats to come to the city: and they ought to require obedience. As the language of these barbarians is different from ours, I was afraid that if I went on board the boats to examine them some disturbance might ensue; I have, therefore, to request your excellency to call together all the hong merchants and linguists, and instruct them in what they ought to do. Though I cannot presume to act according to my pleasure, yet it is my duty, having found out these circumstances, as I was directed, to lay the same, fully attested, before your excellency for a thorough investigation. Postscript. The following are the boats in the river: one with two masts and a deck belongs to the barbarian Edwards, residing in the Imperial devil-factory; a second, of the same kind, belongs to the barbarian Marks, residing in the English devil-factory; another belongs to the barbarian Jardine, residing in the Creek devil-factory; a fourth belongs to the barbarian Just, residing in the French devil-factory; two others, having decks and a single

mast, belong to the same person; another with a single mast and a deck belongs to the barbarian Charles [Markwick], residing in the imperial devil-factory.'

"This coming before me, I find on examination, that the large boats, with decks, have long been forbidden; that repeated orders have been issued from the custom-house requiring examination and seizure; and that prohibitory edicts have been proclaimed; moreover, that instructions have been given to the said merchants and linguists, to maintain a strict watch and expell the boats, and likewise to transmit instructions to the barbarian merchants requiring their obedience to the existing laws. These particulars are all on record. They are attested by the statement of Wang Shing. Besides again giving orders to the said hong merchants and linguists, to be transmitted immediately to all the barbarian merchants, requiring them to obey, and without the smallest degree of evasion to drive away all the boats if they attempt to anchor in the river; I likewise submit this document for your excellency's inspection, to take such measures thereon as are right."

Having received the above, I find, that, of all the foreigners trading at Canton, only those of the English Company have been allowed to send boats, with flags hoisted, up and down the river; on the dissolution of the Company it was right to discontinue those boats. The other foreigners who come in ships to Whampoa, when at Canton or Macao, and wishing to send letters back and forth, are only allowed to use small open boats; which when passing the custom-house stations are required to stop and be examined; and if they have on board any contraband goods or weapons, they must be immediately expelled. The late governor Loo, having sent up a memorial to the emperor, received his majesty's pleasure, for establishing these regulations, and requiring obedience thereto. This is on record. But now, Edwards and others have dared to employ boats having decks, some with two masts and others with one. As the said hong merchants and linguists have not driven them away, and have failed to report concerning them, it is impossible to warrant that they have not been concerned in clandestine transactions. It is most absolutely necessary clearly to investigate the statements received, as given above; it is my duty also to send this edict to Howqua, Mowqua, and Pwankequa. On its receipt, let the boats be immediately expelled. And let inquiry be made as to the reason why these boats have come to the city, and whether any clandestine transactions have been carried on between the owners and the hong merchants. Let a report be immediately made, that the subject may be investigated. Let there be no opposition, which will subject the parties to trial. If proper exertion be not made, and the boats be not driven away, assuredly both those who have the management of affairs in the said hong and the linguists shall be brought in chains to my office, and subjected to trial. There shall be no lenity. Hasten, hasten obedience. (June 19th, 1837.)

Edict from T'ang president of the Board of War and governor of Kwangtung and Kwangse, in reply [to a report of Howqua, Mowqua, and Pwankequa].

Respecting the passage-boats of foreigners running up and down the river, I find there are regulations, sanctioned by the emperor, forbidding the use of such as have decks. How then can the foreigners be allowed to act disorderly as they please? Recently they have dared to act in opposition to the regulations, because the said hong merchants have hitherto allowed them in everything to do as they like, and have not faithfully examined, and reported to me, respecting their proceedings. And now, after they have received instructions to investigate the subject, they wish to give it a false coloring. They report that the boats have decks, which have been constructed to guard against injury from winds and rains; but I would ask, when formerly the said foreigners, in conformity to the regulations, used boats without decks, whether there were no rains and winds?

Again I command the said hong merchants with severity to enjoin the orders on all the foreigners, and require their obedience. Hereafter they must conform to the regulations that have been sanctioned by the emperor. In passing to and from Canton and Macao they must always use boats without decks. The large ones with decks are forever interdicted. If again they act in opposition as before, I will hold the said hong merchants responsible, and I fear they will then be able to give no false coloring to the conduct of the said foreigners. Tremble! Be careful! Make not work for repentance! These are the orders. Taoukwang, 17th year, 5th month, 20th day (June 22d, 1837).



